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VESTIGES OF THE NATURAL HISTORY OF CREATION.

1. *Vestiges of the Natural History of Creation.* Fourth edition, from the third London edition, greatly amended by the author. New York: Wiley & Putnam, 1846. Pp. 353.
2. *A Sequel to Vestiges of the Natural History of Creation.* Pp. 142, (a defence of the work.)

THE book which we have first mentioned was, some time since, launched into the English community by an unknown author who, either afraid or ashamed to give his name to the public, wished to treat his fellow-countrymen to a dish of naturalism, pantheism, paganism, materialism, and fatalism, embellished and festooned with sketches on geology, astronomy, botany, zoology, psychology, physics, chemistry, and other sciences, that supply a large amount of Latin words and sesquipedalian terms, which some are wont to admire because they do not understand them. The bait has proved tolerably enticing for a certain class of persons; so at least we would suppose from the number of editions the work has obtained. It has no doubt been very acceptable to the higher classes of the English *prolétaires*, to such of them as having picked up some chemistry and geology in their youth, and being subscribers to a scientific journal, were just sciolists enough to be prepared for reading the *Vestiges*, or swallowing the bait. We regret that the book has crossed the Atlantic, though it could scarcely have been otherwise, with the known dispositions of our multitudinous, money-making publishers: but we hope that our countrymen will find a sufficient number of sects already established among us, to make choice of a creed, without having recourse to the crude and undigested naturalism of the anonymous John Bull.

His work is anomalous and strange in the highest degree: it speaks often, nay, almost continually of God, and yet it is essentially atheistical: it discourses upon the great dignity of man, and yet places man on a level with cats and toads: it praises virtue and morality, and yet tears up by the very roots all incentives to virtue and morality. It awards to man intelligence and free will, and yet is a staunch advocate of the grossest materialism and most shocking fatalism. The specific object of the work is, as it were,

to depose God from the sovereignty of the universe, and set him aside in order to make our earth and all the planets the result of certain laws acting independently of him, and to rob man of the glorious distinction which was imprinted on his forehead and on his soul, the day of his creation, of being made after the image and likeness of God; for it naturalizes man so far as to make him spring from the sea, through a lineage of polyps, oysters, insects, fishes, reptiles, and birds; it explains the intelligence, the will, the freedom, the morality, the virtues and vices of man, as we would explain the claws of carnivorous animals, the talons of birds of prey, the palmate membrane of the web-footed duck, or the air bladder of the fish. All this is but an expansion and development of a system of naturalism which, for nearly a century, has been creeping into science, and the purport or tactics of which is, to make abstraction from revelation, and to build systems and broach theories, as if no notice were to be taken of the great events in the supernatural order, which have thrown so much light upon the soul of man, and even upon the physical world. Moses has written on the creation of the world, and of man in particular; Christ has pointed out to us, in a clear and forcible manner, the origin, nature, destiny, duties, hopes and fears of that spark of life which has been breathed into us by the Almighty. The doctrine of Moses and of Christ has been supported by facts, accomplished in the face of the universe, with all the concomitant circumstances that could be desired to produce the conviction of a supernatural mission, and with such an accumulation of proofs, arguments, and demonstrations of every kind, that folly alone could venture to reject it; yet, despite all this, some men make it a point, not to combat these revelations directly perhaps, but to take no notice of them, and to speak, reason, and argue, as if they had never heard of these, the most stupendous transactions of this sublunary world.

The work before us is an additional evidence of the danger of natural science, studied and cultivated in a spirit of infidelity. We are assuredly very far from condemning science; but it must be confessed, that science may become a dangerous weapon, and indeed it has often happened that philosophers, boasting of a certain degree of knowledge, and possessing in reality a certain amount of science unknown to the vulgar, have invented and upheld absurd systems, which are a real disgrace to human reason, verifying the remark of Cicero, that there is no absurdity, no matter how extravagant, that has not been advocated by some philosopher. We must remark, however, that in most cases, they who have wandered thus far from the dictates of good sense, were either men in whom a vivid imagination supplied the place of profound science, or mere sciolists who thought that they knew every thing, because they had read a book on every thing, or infatuated idolaters of their own minds, whose presumption and ignorance were combined in equal proportions: whereas, in the true philosopher, laborious research and self-diffidence have always kept pace together.

The work before us is an illustration of this remark. For the author, in the scientific part of his book, has been judged and condemned (we will not say by his peers; for he may be a general reader of the sciences without the reputation of a *savant*), by the highest authorities of the land. Lyell denounces him as altogether in error in his *geological* conclusions; Owen says that he evidently knows nothing of *comparative anatomy;* Herschel declares his conclusions based upon facts which have been utterly exploded in the progress of *astronomy;* and Faraday, in relation to the author's *chemical* attainments, says that they are not far from contemptible. From all this we might infer that the author, considered as a school boy, could perhaps stand an examination on these topics, but he is certainly not qualified to give the authorita-

tive sanction of science to the extravagant conclusions he has come to in his work.

Some have supposed that the author of the "Vestiges" had the merit of having invented something new, and of being at least original in his extravagance. But on examining the matter more closely, we find that he is not even entitled to this sorry species of credit. The cosmogony of his work is a mere reprint of former cosmogonies, with the addition of some geological names, and Cuvier's classification of the animal kingdom. There has been a real mania for getting up cosmogonies, and every one who has attempted it, was of opinion that he could outdo the Jewish legislator, whose system does not satisfy certain minds, because it is founded on facts and not on suppositions. Among the moderns alone we have a thousand and one theories, as numerous as the Arabian Nights. A short account of some of them is given in the "Principles" of Lyell, and Lyell himself thought proper to add another which he thinks he has established on the ruins of its predecessors. The gist of this new theory is, to suppose the world for millions and millions of years to have been subject to the very agencies which we observe now, and nothing more. But the *Vestiges* furnish a valuable improvement upon this theory, in as much as they explain a point which Lyell does not account for, the origin of animals and plants on our globe.

The *Vestiges* make the earth arise out of a condensation of the sun's atmosphere, and represent her as a true daughter of the great luminary. This, however, is no new idea: Buffon had already imagined that some great comet had struck off, at various distances, fragments of the sun; one of those fragments, a red-hot portion of the fiery ocean, stopped at the distance of ninety millions of miles, and began to revolve around its parent, and by a gradual cooling became the identical earth on which we live. This idea is little inferior to that of the *Vestiges* which was not invented by the author, but has been borrowed from Laplace. The origin of plants and animals assigned by the *Vestiges* is also a borrowed dream. De Maillet, in his Telliamed, 1748, makes man come out of the sea, where having existed first as a fish, he transformed himself into his present state, by substituting hands for fins, and dropping his tail to make room for feet. Buffon likewise advocated a spontaneous generation of animals of every kind, which he supposes to have come to life first at the poles, because that part of the earth was the first to cool. He adds that those animals travelled slowly towards the equator, in proportion as the heat of the poles was dissipated. The only improvement upon this system adopted by the author of the *Vestiges* is, that, instead of making all animals rise at once spontaneously from the sea and the earth under favorable circumstances, he makes them come one from the other by a regular gradation or development. Once upon a day an oyster brought forth a crab; on another day a crab brought forth a fish; a fish gave birth to a toad; a toad became the mother of a goose; a goose, by a few similar transmutations, became the mother of the human species. Even in this last species of folly, the author of the *Vestiges* is yet but the humble copyist of a more celebrated name in natural history, Lamark, the Parisian professor of zoology, who in his course of lectures explained to his hearers, with an imperturbable sang froid, the various stages of this metamorphose of oysters and fishes into men. The French professor expatiated, not only on the tendency to progress which was every where to be seen, but on the force of external circumstances and of organic wants. Thus, if a hen betook herself to fishing to procure food, in her efforts to swim the skin of her toes would stretch and enlarge itself, and, after some generations, the hen would be web-footed like the duck. If dogs had to depend on fruit for their food, they would climb trees, and in their efforts to do this, their paws would be

changed into hands; the dog would now be a monkey with four hands. One of these monkeys not having occasion to climb so much, food being procured without these painful exertions, would rest for a long time on his hind feet, and these feet being no longer used as hands, would cease to be the feet of a monkey or quadrumanous animal, and would become the feet of a man, who happens in this way to have only two hands, whereas monkeys have four. Thus do philosophers supply us continually with magnificent examples of persons dreaming with their eyes open.

After these historical remarks, we will now present to the reader the principal views of the *Vestiges*, with the so-called arguments by which an attempt is made to support them, in order to point out the fallacy and absurdity both of the doctrine and of its pretended proofs. The first point we must notice, as the basis or ground-work of the author's theory, is that God has produced the world, plants, and animals, not by an immediate act of his will, but by the operation of some general law, which has led to the arrangement of the world, and the production of animals as necessary consequences. The author contends that it is more worthy of God to create by the intervention of a law than by immediate action; that it is better to create light by the motion and conglomeration of atoms during a long series of ages, than by a command, as expressed in those words which have always been regarded as an instance of divine sublimity, "Let the light be, and the light was." According to him, to suppose an immediate action on the part of God, in the creation of animals, would be

"To take a very mean view of the creative power; to, in short, anthropomorphize it, or reduce it to some such character as that borne by the ordinary proceedings of mankind. Even in human affairs there is a constant progress from specific action for particular occasions to arrangements which, once established, shall continue to answer for a great multitude of occasions. Such plans the enlightened readily form for themselves, while the ignorant suppose every act of the greatest public functionary to be the result of some special consideration and care on his part alone. Are we to suppose the Deity adopting plans which harmonize only with the modes of procedure of the less enlightened of our race? Those who would object to the hypothesis of a creation by the intervention of a law, do not, perhaps, consider how powerful an argument in favor of the existence of God is lost by rejecting this doctrine."

We have quoted this passage in full, in order to give a specimen of the author's logic. Now the argument, stripped of unnecessary words, is simply this: "Immediate action is unworthy of God, and even of enlightened men who are found to adopt general rules of action; therefore there has been no arrangement of the world, and no creation of animals by an immediate power of God." But that this argument is a threadbare sophism, and is false in all its bearings, will plainly appear by attending to the following considerations. If immediate action were unworthy of God, creation would be utterly impossible. For creation, or the drawing of something out of nothing, can be performed in virtue of no law; this creation precedes all laws; nay, it is a law of the present physical order of things that there is no creation properly so called, and all philosophers, all chemists agree that there is now in the world no creation, or annihilation, strictly speaking, of any atom of matter in the natural order; because in the composition and decomposition of bodies, as witnessed continually by chemists, there is indeed a new arrangement of particles, and a breaking up of the old arrangement, but nothing new of a ponderable nature is brought forward or destroyed. The creation of a body, therefore, is anterior to all laws, and cannot arise in virtue of a law. This act of creation the Almighty exerted only in the beginning; that he no longer creates we know not only from the explanation furnished by chemistry, but from the sacred record which tells us that God ceased to

create on the seventh day, or entered into his rest.

That much is arranged on the surface of our globe in virtue of laws cannot be doubted; we see its surface continually modified by running waters, cold and heat, &c. But that all the arrangements are the result of a law is untenable, besides its being absolutely gratuitous. For matter cannot exist without some form; the Creator, in drawing it out of nothing, must then have given it a form. But why would he have drawn it from nothing in the shape of fiery vapor, according to the fancy of our author, rather than in the shape of rocks or something else? In a word, the author of the *Vestiges* grants, we believe, that matter was originally created, and, as it must have been created in some form, how can he find it more worthy of God to have created it in the shape of fire than of stones? Could he not have done either at his pleasure? The question, therefore, can be solved, not by reasoning, but by actual facts. The attempt involved in the argument of our author to discard all immediate action on the part of God, by the introduction of laws, is supremely impious and absurd. For, in the choice of the laws themselves, God was free to determine what he pleased, and there was no law to make him establish those laws. Thus we admit that gravitation is an attribute or property of matter by which two bodies attract each other proportionally to their mass, and inversely as the squares of their distances; but this is a law which exists because God instituted it, or appointed that it should be so. The reverse might have existed. *A priori*, two particles of matter might repel each other, just as they attract each other in the present order of things. Now every law of nature must, in the same way, by a series of steps more or less numerous, be ultimately referred to the free choice of God, so that the law exists, not because it is necessary, but because God willed it so, and he might have willed it otherwise. Why does a ball of cotton and another of lead, falling from a great height upon the head of a man, produce very unequal effects? In answer to this question we must have recourse to many secondary laws, and it would be silly to say simply, because God wills it so; for, although this is true, still he wills it to be so through the agency of many laws? But having explained some of the incidental questions, if we were asked why lead is less resisted in its fall, and has consequently more force than an equal bulk of cotton, we may answer, because lead is eleven times as dense as water, whereas cotton is less dense than water of the same bulk. But why is lead eleven times as dense as the same bulk of water? Here we might hesitate; still we may answer, because it has eleven times as many particles, bulk for bulk. But if it be asked why lead has eleven times as many particles as water, we shall be compelled, or at least after one or two questions more, to say, because God, in the beginning, established it so, and he might have established it otherwise. This will be the last answer, and the only truly philosophical one that can be given. Hence, it matters not how far you may place this last answer, whether one step or two steps, or three, or a hundred, it is the one you must necessarily come to. Now the folly of a theoretical cosmogony will appear manifest; our author starts from a *fiery mist* to form the earth. But why did he not broach some theory to come to the fiery mist itself? If it be indispensable to begin with something which God made, why should we not as well be contented to begin with rocks, water, and other common substances, as well as fiery vapors?

The laws that the Almighty has appointed for the government of the universe are fixed, constant, and harmonious among themselves, and they recur in an invariable order, except in the case of miracles, which may take place, and are proved to have occurred by every species of argument that human logic admits of. We are far from denying the existence

and the constancy of these laws of nature; without this constancy, the physical and even the moral order of the world would be continually interrupted, and innumerable evils would be the consequence. The murderer would attribute his crime to nature; the adulteress would have recourse to some powerful organic development to conceal her infidelity. But it is the very existence and constancy of the laws of nature, that will consign the views of the *Vestiges* to a place among those whimsical theories, which may excite a pleasant dream indeed, but are totally unfit to supply a philosopher with solid reflections. For the chief part of the theory is nothing more, than a contradiction of the most obvious and universal laws of nature.

Finally we will observe that, although the Almighty acts generally by laws, except in the case of miracles, this does not prevent him from interfering personally in every thing, or from exerting an immediate and direct action in every event. In other words the preservation of the universe is nothing else than its creation continued, and God acts truly and really in natural phenomena, even when the latter are produced in consequence of laws well ascertained by man. Hence, when the stone falls, the concurrence of the Almighty is not less necessary for its fall, than if there had been no law regulating the fall of stones; that is, the stone falls because God fulfils the law which he made from the beginning. The author of the *Vestiges* seems to entertain the narrow views of the ancients, who thought that God left the world to itself, because it would be an intolerable burden to him to attend to every thing, or because it is unworthy of him to notice such minutiæ. But sound philosophy, or rather the Christian religion has for ever banished these false notions of the power and wisdom of God. God, being infinite in every respect, can superintend every object in the universe, without suffering in the least from this multiplicity of cares, and, as he is the Creator of all, even of the smallest animalcule, there can be no impropriety in his preserving what he once created. We think, then, that it is the author of the *Vestiges* who has really anthropomorphized God, by attributing to him indirectly all the infirmities and imperfections of the human mind. How sublime are the teachings of the Christian religion upon this point! "Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered—Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.—God is not far from every one of us; for in him we live, and we move, and we are."

We do not hesitate to quote the doctrines of revelation, although our opponents will perhaps repudiate these doctrines, or at least require us to waive them, as inopportune in a philosophical discussion. But this plea is supremely absurd; the doctrines of revelation are supported by arguments, not only as plausible or probable as geological theories, but absolutely undeniable, and suffice to produce conviction in the most incredulous mind. To abstract from, or what is worse, to reject revelation in philosophical questions, would be as absurd as rejecting the use of the telescope and microscope in physical inquiries. Let a man come forward and deny that Venus has phases like the moon, or that the sun has spots, or that stagnant water contains animalcules, on the ground that he does not see them, and that it is not fair to argue from the evidence of the telescope and microscope, because the microscope and the telescope are not the eye: who would not laugh at this silly objection? But much more silly are those philosophers who pretend to be ignorant, and to take no notice of what God has been pleased to reveal, over and above what our reason enables us to see. We cannot refrain here from quoting the late encyclical letter of our holy Father against this perverse philosophy.

"That they may more easily delude the people, and deceive the unwary and the inexperienced, and drag them along into their errors, they fancy themselves to be exclusively in possession of the road to prosperity, and presume to usurp the name of philosophers, as if philosophy, which is all devoted to the research of truth, could reject that which God, the supreme and most merciful author of all nature, through a singular predilection and love for men, has vouchsafed to reveal, in order that they may find true happiness and salvation."

We will now take up the cosmogony of our author in its details. The formation of the world has never presented any difficulty to the Christian who believes in the infinite wisdom and power of the supreme Being; for he believes that God in the beginning created heaven and earth, and thus he is saved from innumerable difficulties which the pagans, ignorant of revelation, could not solve. Some of our modern philosophers find the Christian view of this point too clear and simple for their darkened intellect: they must go back to the atoms and whirls of ancient dreamers. The author of the Vestiges tells us, that a fiery matter, composed of all the substances now found in the sun and planets, at first filled the universe in the state of mist or vapor. Soon after, at the place now occupied by the sun, there was formed, in some way or other, a *nucleus* or solid kernel, and all the particles rushing toward that nucleus, there arose a general rotation of the fiery matter around that point. After awhile the outermost layers of that fiery vapor cooled off and were condensed, so as to form a solid ring which detached itself from the mass of vapors, and broke into pieces, and the pieces having joined together into one mass, formed the first planet, which, he says, was Uranus. Had he written a little later it would have been the newly discovered planet Leverrier, or Neptune, twice as far from the sun as Uranus. The author gravely informs us that in the lapse of ages, the gaseous matter was subject to fits or crises, so that at regular intervals it formed into rings, and afterwards into planets, and in this way our earth was formed, and after the earth Venus, and then Mercury. In like manner planets formed their satellites. The earth, at an early period of its existence, extended as far as the moon, and the moon separated itself from the earth, as the latter had separated from the sun. Such is the visionary scheme of our author. To make a world, or millions of worlds, costs very little to a head filled with this fiery mist; and hence, the same process of world-making is applied to all the fixed stars which sprung up like our sun. Planets have been formed there also, or are daily forming, as in our relatively old planetary system.

Had the author presented this as a specimen of his proficiency in romantic invention, we might perhaps be induced to examine whether his powers in that department are much above mediocrity: but he pretends to palm it on his readers as a truth, a physical truth, a mathematical truth. At first he calls it an hypothesis, but he soon proceeds farther, and declares it to be so well supported, that it is "verging upon the region of our ascertained truths," and at last he concludes thus:

"Nor should it escape careful notice, that the regulations on which all the laws of matter proceed, are established on a rigidly accurate mathematical basis. Proportions of numbers and geometrical figures rest at the bottom of the whole."

We know not how to qualify such dialectical imposition: but we will state the arguments of the author, to give the reader a chance to admire the beautiful logic by which he arrives at his conclusions.

The first argument is as follows: there are in the heavens very many objects which, from their foggy appearance, are called nebulæ. These celestial clouds (which all have noticed in the milky way), are of various forms, and in many of them small bright nuclei appear here and there. These nebulæ must then be viewed as

luminous spherical objects, bright at the centre, and dull or cloudy at the extremities. Now this cloud is the fiery mist of which planets are made, and the nucleus is the sun of such planetary matter. Worlds are there forming in the expanse of the heavens, and consequently our earth was formed from the condensation of nebulous matter, and the cooling of a fiery mist. Thus do we come to a conclusion "verging upon the region of ascertained truths."

It is not necessary to observe that there is in this reasoning, not even the shadow of a proof. We see in the heavens nebulous spots: granted. But what are these nebulous masses? They consist, say some astronomical dreamers, and with them the author of the Vestiges, of worlds in the nascent state; they consist of planetary matter in the state of vapor and in every stage of progress towards the formation of worlds. But we ask, is it necessary to confute such a wild speculation? The plainest rule in logic is *quod gratis asseritur gratis negatur.* Let us take a parallel case. We see at a great distance on the water something indistinct: you say it is a rock; I say it is a ship; another says it is a shadow; a fourth says it is a flock of ducks. To discuss these suppositions would be superfluous and absurd. But a fifth person will say that he knows not what the object is. Is he not the true philosopher in this case?

With regard to this nebulous matter, however, it is generally admitted that it is nothing more than a collection of stars, so close to one another that we cannot distinguish them separately with the naked eye. Hence, the confusion or cloud: but telescopes generally resolve this nebulous matter into stars. The great Herschelian telescope proved this to be true of the milky way, and many other nebulous bodies. Rosse's telescope has resolved some nebulæ which had resisted other instruments. If then there is any thing, we will not say certain, but probable, in relation to this nebulous matter, it is, that it consists of stars of feeble light, and apparently great proximity, owing to the immense distance we are from them. But what aid can the nebular theory of our author derive from this fact? Something shows the ridiculous assumption of the process of world making. It might with just as much probability be said that those worlds are now unforming, or resolving themselves into mist: a cloud around a bright spot leads very naturally to this idea of decomposition going on, and this supposition is more conformable to what we know of many bodies, which often disappear from our presence by being resolved into vapor. Thus, coal resolves itself into gas, but we never see the gas return to the state of coal. But away with such suppositions, which form no part of astronomy, and could have no other result than to degrade a science, the results of which are so beautiful, and, in innumerable instances, mathematically certain. When we meet with some obscure point, let us have the honesty to state clearly that we know nothing about it. Many are the occasions in which this is the only philosophical answer that can be given, and in which this humble avowal is a matter of strict necessity.

The second argument in favor of the new cosmogony is as follows: the planets all move nearly in *one plane*, and, moreover, the sun, planets and satellites turn all *in the same direction*, namely, towards the east. Now this is exactly what would have occurred, if the nebulous matter revolved around the sun, condensing itself at proper intervals. This argument is much of the same force with the following, to prove that men may catch the moon with their teeth. Men are found standing upon their feet with their head upwards. Now this is exactly the position they would have if they were made to jump at the moon; therefore they may bite the moon with their teeth. The most superficial reasoner will see the fallacy of the argument of our author, by taking notice that there is more than *one* mode of explaining the

position in one plane, and the rotation in one direction. One way, very obvious to all, is to say that such was the arrangement adopted by the Creator; and, scientifically, many other methods might be imagined. But the argument is not only a silly one, but it overthrows the theory which it pretends to establish. If the solar system has been formed, as is contended, by the gradual condensation of nebulous matter revolving around the sun, then no one member of it should have a plane much distant from the plane of the others; none could have a motion towards the west. But it is absolutely certain that the orbit of one of the asteroidss (Pallas) is much inclined to the others, and that the orbits of the satellites of Uranus are nearly perpendicular to the plane of other orbits, and, moreover, in these orbits the motion of the satellites is towards the west. Furthermore, the cosmogony which has been presented to the public, to mean something, should embrace the origin of all the comets, at least of those which lie within the orbits of the planets. Now Halley's comet, which is so well known, returning once in seventy-five or seventy-six years, is altogether in that nebular space which is said to have formed the planets, and yet it has a motion from east to west. How was this comet formed? Could the nebulous matter turn towards the east and the west at the same time? Any smatterer in astronomy knows that comets are members of the solar system, and yet have planes at any angle to the ecliptic, with a motion either direct or retrograde. We have then, here, not one only, but dozens of exceptions to the law which the author of the Vestiges assumes as leading to the nebular theory. But *one* exception is enough to overthrow the theory; because if the theory be what he says it is, not one single member of the solar system could have a motion from east to west. It is perfectly ludicrous to see our author struggling against this difficulty, chiefly in reference to the satellites of Uranus. He gets out of it only by admitting that there has been some *bouleversement* or revolutionary crisis. Indeed this is too bad. He was just telling us how admirable it is to see God acting by general laws, and how unworthy of him to suppose a personal interference; and now he is quite at a loss with the laws themselves, and has recourse to a *bouleversement*, in order to explain a fact contrary to his own theory. Let the author be honest, and he will perceive that there is no *bouleversement* any where, except in his logic, or perhaps in his brain.

Another of his arguments in favor of the nebular theory is this:

"The primary planets show a progressive increase of bulk and diminution of density from the one nearest to the sun to that which is most distant. With respect to density alone, we find, taking water as a measure, and counting it as one, that Saturn is $\frac{13}{32}$, or less than half; Jupiter $1\frac{1}{24}$; Mars $3\frac{2}{7}$; Earth $4\frac{1}{2}$; Venus $5\frac{11}{15}$; Mercury $9\frac{9}{10}$, or about the weight of lead."

Now the bearing of this upon the nebular theory is, that the densest layers must have been nearer the centre. In proportion then, as they detached themselves from the mass of clouds, they should have formed denser rings and denser planets. But the fact is that the bulks and densities of the planets do not follow the order which our author gives, and we must unhesitatingly infer that he is either a pitiful blunderer, or knowingly misrepresents the truth. As to a regular increase of bulk from the sun up to the most distant planets, we say, it is unqualifiedly false that any such law exists. Mars is farther from the sun than the earth, and is much smaller than the earth. Again, Saturn is farther than Jupiter and is smaller than Jupiter, and Uranus is smaller than either. We have not spoken of the four smaller planets, which likewise overthrow the author's statement. As to densities, they do not increase, as the author pretends. The earth, which is between Mars and Venus, is denser than either. Again, Ura-

nus, which is farther than Jupiter and Saturn, is denser than either. But the worst is yet to come at. According to this fanciful theory, the sun should be the densest of all; but that the contrary is the fact, is admitted by all who have read five pages in astronomy. The sun is not more than one quarter of the earth's density. The author has no other way of escaping this difficulty than to admit a few more *bouleversements;* and at this rate, the *bouleversements* will occur oftener than the laws themselves.

There are certain relations between the distances of planets from the sun, and the duration of their revolution; there is likewise a certain proportion or regularity in the relative distances of the planets from the sun; there is also a relation between the rotary velocity of a globe on its axis, and the amount of centrifugal force on its surface. All these points are fit subjects of investigation by mathematics. But to find in these laws, which have been so long known, a proof of the nebular theory, is as absurd as if, from the well known fact that the earth is round, we were to conclude that men walk on their heads and not on their feet. The author of the Vestiges, in order to operate upon weak minds, tells them that mathematical calculations stand at the bottom of his theory, and it is true enough that a part of the argument rests on sound calculations; but the connection between the mathematical truths and the nebular theory is founded only upon a cracked brain, just as in the argument given above, it would be useless to say that the roundness of the earth rests on geometry, on calculations, on the most precise and accurate observations. Granted. But does this show that men walk on their heads?

We consider this an opportune occasion for making a remark upon certain pretended mathematical proofs against revelation: for some persons have really been afraid lest the true religion might be overturned by the so-called profound calculations of some of our stars in the mathematical firmament. That mathematics should have been resorted to as an arsenal of irreligious weapons, will not appear surprising to those who reflect on the cunning and fanaticism of certain infidels. They may, with peculiar advantage, start objections and difficulties on mathematical grounds, as they know that few will or can verify their calculations, and follow them in their formulas. But to one who is initiated in their secrets, the fraud is the very flimsiest that can be imagined, and proves only their bad faith. There is no objection that does not admit of being presented in common language in the shape of a syllogism or argument. The reason is clear. The processes of geometry and algebra are nothing more than plain arguments or syllogisms. If the objection, then, cannot be stated in common language, it is a proof that it is groundless. Let us take the example of a mathematician who, from his formulas, concludes that the testimony of men in regard to facts is so much the less probable as the fact is older, and that the testimony of men in regard to *miraculous* facts is so much the less probable, as the witnesses are more numerous; for instance, some one has calculated that Christianity will have lost all its probability, in precisely fourteen hundred and thirty-four years, reckoned from the beginning of the last century. Now to see the fraud of such an argumentative process, we have only to ask those mathematicians to state the *data* upon which their calculations rest; the *data* being false or gratuitous, the conclusion is entitled to no confidence whatever. In the cases above mentioned, you will find that the *data* consist only of a comparison between human testimony and the casting of a die. Suppose a die to be cast having a given number of sides differently marked, what is the probability of one particular side coming up? Or what is the probability of the same side coming up, when two similar dice are thrown? Here a mathematician will calculate the total number of combinations which may

happen, and he will deduce the probability of a particular combination. But the application of such a calculation to testimony is absurd, because testimony is not a die, and because, in innumerable instances, we evidently see the utter impossibility that many witnesses of an obvious fact should have been deceived, or be willing to deceive, whereas in casting dice you are never certain that any one particular side will come up.

To return now to the nebular theory. The arguments by which it is attempted to uphold it are not only gratuitous, but sap the foundations of it, as we have seen, and consequently there is no necessity to notice it any further. We shall, however, oppose to it another argument, which will show the accuracy of Faraday's opinion respecting the chemical knowledge of our author; namely, that "it is not far from contemptible."

"Heat," says he, "is a power greatly concerned in regulating the volume and other conditions of matter. A chemist can reckon with considerable precision what additional amount of heat would be required to vaporise all the water of our globe; how much more to disengage the oxygen which is diffused in nearly a proportion of one-half throughout its solids, and finally, how much more would be required to cause the whole to become vaporiform, which we may consider as equivalent to its being restored to its original nebulous state."

Here we find the author of the Vestiges wading much below his depth in the chemical department. He supposes that great heat would disengage oxygen from the solid materials composing our globe. But this is a mistake, and would be unpardonable even in a school boy who had read chemistry as far as the classification of metals; for he would then know that the very essential character of most metallic oxydes is, not to yield their oxygen at any temperature. In fact, it is altogether a heresy in chemistry to admit a temperature at which oxygen would quit, potassium or sodium, for instance, their tendency to unite being so intense. It would absolutely be the same, as saying that a fire can be so hot that coal will not burn in it. Hence oxygen is separated from them only by the agency of a third substance acting under the most favorable circumstances. But we may pass over this little display of ignorance. The author tells us that a chemist can calculate what heat is required to convert the earth's solid materials into vapor. Now not only has no chemist ever attempted this, but the constant doctrine of chemistry is, that there are substances *fixed* in the fire. Gold, for instance, has been subjected for weeks to the intense heat of a porcelain furnace, and not an atom has passed into vapor. Gold, however, melts at a rather low temperature, compared with most rocks, as silica, or silicic acid, alumina, lime, &c. The heat then required for the fusion, and still more for the vaporisation of these rocks, is something which a chemist will not only decline calculating, but will even pronounce to be a vision or a dream in the present state of chemical science. In other words, the chemist will say that no heat hitherto tried can vaporise certain substances, and that to admit their vaporisation is adopting a bare supposition. Now we consider this an insuperable difficulty against the nebular theory; for to admit that the globe has ever been all vapor, is to suppose that it was subjected to a temperature of which we have no idea. It is with difficulty that the oxyhydrogen blow-pipe melts a very small fragment of lime; but, according to our author, we should be compelled to admit a heat sufficient, not only for the fusion, but for the vaporisation of huge mountains of limestone. Has there been heat enough to maintain such an extravagant temperature, as far at least as the planet Leverrier, which is full three thousand millions of miles from the sun? And if there be an equal temperature in all the nebulæ with which the celestial vault is studded, how comes it that the planetary space is so cold, being several degrees below zero of Fahrenheit, as is proved by the tempera-

ture of our planet at the poles, and by the rapid cooling of the earth by radiation during a starlight night? Whither is that heat gone which was hundreds of times more than sufficient to maintain iron in a state of fusion? It cannot be said, to other solar systems; for these solar systems had just as much heat as our own. We say then that this theory makes it impossible to account for the low temperature of celestial media, and this difficulty could be removed only by other suppositions still more absurd.

The nebular theory is at variance with another well ascertained law in gaseous matter and in vapors, namely, that they are found to diffuse themselves through each other in equal proportions. If, for instance, hydrogen, carbonic acid, and watery vapor be mixed together, although they be very different in density, carbonic acid having more than twenty times the density of hydrogen gas, still there will be every where in the mixture hydrogen, carbonic acid, and watery vapor. In the nebular theory, all the elements of matter being vaporised, they should have formed a homogeneous mixture which, on condensing, would present all the solid materials united with each other. Such would have been the state of the materials of our planet on becoming solid. That this is not the case will be readily admitted by all, we believe, at least by all who admit primitive rocks. We may then conclude that the nebular theory is nothing more than an incoherent cosmogony, at variance with all the laws of physics and chemistry. The author of the Vestiges seems to suppose that the admission of it would display in a wonderful manner the wisdom and power of the Creator; and we say, undoubtedly the Creator might, if he had chosen, have drawn a world from secondary causes. But we have positive evidence that he has not done it in the way in which some authors have dreamed. He might also have frozen water by the application of heat, but we have evidence of his having selected another mode of doing it. God has sufficiently shown his wisdom and power in what we have before our eyes, and those who place themselves in his stead in the formation of worlds, only prove their awkwardness and presumption.

It is now time to consider the next, and indeed the principal freak of fancy in our romantic author, namely, the origin which he assigns to vegetable and animal life. The idea, not started, but advocated by him, is that animal life sprang spontaneously from inert matter; that it existed at first, millions of ages ago, in its humblest forms, and has gradually risen to higher types of organization, or more perfect forms, by a gradual development into successively higher genera and species, just as in the same individual we have a gradual development, from the embryo to the adult state. We will present to the reader the proofs which the author adduces in support of his theory, that he may judge whether it is history or romance.

The chief, and the longest argument, which occupies several chapters of the Vestiges, is borrowed from geology. We will present it as clearly as possible, even to those who know nothing of geological nemenclatures. Some rocks which were at first called *primary*, but have received various names from geologists, are totally destitute of fossils, that is, of remains of plants and animals. Geologists describe these rocks as the lowest and the most ancient of all. Here then, says our author, was the time when, the earth being just cooled and hardened, life did not as yet exist on its surface. Geologists next describe a series, or *formation* of rocks, as they call it, immediately above the primary: this formation has also been variously called by different writers. We will give it the oldest name—the *transition* rocks. In the transition rocks fossils are met with. Geologists, in general, and the author of the Vestiges very earnestly, describe the fossils of the transition rocks as belonging to the lowest classes of animals,

to the *radiata* or animals analogous to the star fish; the *articulata*, or animals analogous to insects and crabs; the *mollusca*, or shell fish. In this, according to our author, we have a proof that life began in its humbler forms, and that the star fish was developed into a crab, and the crab, or the star fish, developed into an oyster. Above the *transition* rocks come *secondary* rocks, in which we find the remains of higher animals belonging to the *vertebrata*, or those animals which have bones, such as fish, reptiles, birds, and land quadrupeds. Our author endeavors, in conformity to his theory, to exhibit the fossils of secondary rocks as following a regular order of progression, intimating that reptiles came after fish, and consequently from them; birds after reptiles, and of course from reptiles, and quadrupeds from birds, or perhaps from reptiles. In fine, on the upper rocks, which we may call *tertiary*, are found the remains of animals, or land quadrupeds, more or less analogous to living species; but no remains of the monkey or of man have been found, because, says our author, being the last formed, they are not yet old enough to have been entombed in the earth. Thus, he contends, we see a gradual development of animals, one from the other, in an ascending scale: for it would be absurd to suppose the Deity interfering, at the deposition of each rock, to create first a star fish, then a crab, then a fish, then a reptile, &c. In what precedes we have given a fair view of the specious argument presented in the work under consideration.

We need scarcely remark how vague, indefinite and loose, is this mode of arguing from dead remains, which do not tell their own story, but are made to speak by geologists whatever they please. If divines and Christian philosophers presented such vague proofs as these, of the truth of revelation, of the reality of the miracles of the Jewish religion under Moses, or of the Christian under the apostles, they would be laughed at, and infidels would most triumphantly explode the reasoning, which would amount to nothing more than circumstantial evidence of the remotest character. We shall, however, examine the argument, such as it is, not on account of its intrinsic merit, for on that score it deserves no notice; but for its connection with geology, which, in some instances, seems to trench upon theology and revelation.

We shall observe, in the first place, that the reader of the Vestiges, and of certain geological works, will be apt to form the following idea of the state of the earth's surface. Above every thing else, and immediately beneath the soil which we plough, he will place the tertiary rocks, and imagine that there are to be found all those animals of advanced organization described in the Vestiges. He will then suppose that below the tertiary rocks, on digging farther, we would come to the secondary rocks, with fossils of a simpler organization; and on digging still lower, remains of the simplest animals in the scale of organic life would be found. Below all this would lie the primary rocks, without any remains. He will thus imagine that all these formations occur in every place. But this is a totally mistaken view of the geological state of the earth's surface. For the same locality has but one of these formations. Hence one country may be primitive, and in this case the primary rocks will be found at the very surface, and none other below them. Another country will be tertiary, and will possess the rocks and fossils described by geologists as belonging to tertiary rocks, but under the tertiary rocks no secondary or transition rocks will be found, or, at least to dig far enough for the discovery, would not in general be effected, nor be possible. Another district will be a *transition* formation; that is, we will find rocks described as transition rocks, with their fossils, and nothing more. It will be asked: how, then, can geologists describe the tertiary as above the secondary, the latter above the primary? The answer is that, at the points where a secondary

and a tertiary region meet, there will, in general, be some encroaching of rocks upon each other, and then the tertiary will be found over the secondary, so that at the points where the formations meet, geologists have observed, or suppose that they have observed, this order of superposition. We must add, however, that this superposition is not always clear; that there is often ground for suspecting some *bouleversement*, and that an acute geologist is often much puzzled when, in surveying a country, he has to say whether it is of tertiary or secondary, or transition formation; much more so, if he has to designate the group, or particular division of the tertiary or secondary to which the district belongs. Any one may be satisfied of this uncertainty by reading the reports of the state geologists in our own country. Now we say that this state of the earth's surface is *prima facie* evidence against the system of the *Vestiges;* for if a successive gradation and development had taken place on our globe, we would find *every where* tertiary rocks, as they are found, for instance, in the vicinity of Paris and London; and yet it is a matter of fact, that at some miles from London, in the west of England, transition rocks—or, to use the name of our author, *Silurian* rocks—are found on the surface. In the supposition of the gradual formation of every thing imagined by some geologists, why would not the tertiary deposition which, according to them, occurred millions of years after that of the transition rocks, be found in the west of England? What was the west of England doing, if we may so speak, when the adjacent parts of Paris and London, and other localities were receiving their tertiary deposites? The fact then that the surface of the earth is in some places primary, in others secondary, elsewhere tertiary, seems to be *prima facie* evidence of these forms having been deposited at the same time, or nearly so, in such a way that each country would have received from nature its peculiar geology, as well as its Flora and Fauna. If these formations be supposed to have occurred simultaneously, we would have the same appearances that we now have, and the order of superposition at the place where different geological districts meet, might be accounted for, the more so, as there are in those cases frequent irregularities; at the most, it would be only necessary to admit some trifling difference of age in the various formations.

Furthermore, allowing the order of superposition assigned by geologists to be invariable, we would ask this question: Can it be inferred from the fact that transition rocks contain only simple forms of animal life, that none other existed at the time of the formation of those rocks? This is an unwarrantable conclusion, which implies many gratuitous suppositions. In the first place, we know not how these rocks were formed and deposited, and consequently whatever is said upon the subject is like reasoning about the contents of a box before the box has been opened. In the second place, allowing those animals found in the transition rocks to have lived at the time that the rocks were deposited, because in a few localities you find only animals of one kind, to conclude that none other existed at the same time is supremely absurd. If the animals living in Ireland were now fossilified, no snake would there be found imbedded in the earth, and what an absurdity would it not be in some future geologist to say that no snakes existed in the present period. Is it not a settled point that there are animals in one country not found in another? We must besides advert to a vicious circle which many geologists commit in their speculations about the age of rocks. If you ask a geologist, how do you know this rock to be a transition, or lower silurian rock, he will answer, because I find in it no vertebral animals, and only simple forms of organization. If now you ask him, how do you prove that transition rocks contain no vertebral animals, he will either have nothing to say, or he will tell you that, if he were to find a vertebral animal in it,

the rock would belong to the secondary or tertiary formation. Now this is determining the geological position of a rock from its fossils, and at the same time determining the fossils of a rock from its geological position. Hence ultimately this means that some rocks have organic remains of one kind, and other rocks, remains of another kind, without any reference to their age. The gist of this reasoning is to be found in the fact that geologists themselves tell us that the only sure criterion of a formation, is the nature of the fossils it contains. All other tests are generally discarded as false, at least as dubious and uncertain.

But even granting all that geologists advance upon the formation of rocks, the theory of the Vestiges would still be refuted by the fact that three divisions of the animal kingdom are found at once in the lowest strata. These three divisions are the *radiata*, the *articulata*, and the *mollusca*. There is a vast difference in the degree of organization of these three divisions, each of which contains a vast number of orders, genera and species. If development had been gradual, as is asserted, these three divisions would not have existed at the same time. Nay, all geologists admit that even fishes are found in the transition rocks, and they tell us also that fishes are among the oldest inhabitants of the earth; now fishes belong to the *vertebrata;* nothing could be more adverse to the theory of the Vestiges, than the fact that animals of the four great divisions of the animal kingdom, are found in the very strata that geologists call the oldest fossiliferous rocks.

We will not dissemble the fact that most geologists of the present day admit a sort of development of animal life on our globe, but on principles totally different from those of the Vestiges. For all reject as absurd, inconsistent and ridiculous, the idea that one species of animals can be born of another, that a fish can receive birth from an oyster, or a turtle from a fish. They admit successive *revolutions* on the globe, and successive eras at the beginning of each of which a new creation of animal species took place, but generally with more complex and more perfect types of organization. After the last of these revolutions, they say, man was created, together with the animals of the present period. Other geologists, instead of these successive destructions and creations on the surface of our planet, suppose that the days of creation mentioned in Genesis were long periods of time, and that the progress observed in the entombed remains of animals, corresponds with the progress of creation during these days of the Mosaic account. In the supposition of these long days, they find time enough for animals to live, die, be buried, and fossilified, and thus they explain the progressive development of animal life on our planet. For God created plants before fishes, and fishes before birds, birds before land quadrupeds, and man was created last. These two theories account perfectly for the ascending order of animal fossils without having recourse to the absurd scheme of the progressive transmutations of species from one type to another more perfect.

We are, however, far from advocating either of these two theories. They are not, indeed, like the theory of the Vestiges, *physically* absurd; but *historically* they are either untenable or at least altogether improbable, and *geologically* they are mere hypotheses or suppositions warranted by no fact whatever: for the facts known to us may be very consistently explained by other theories that historically have a far greater degree of credibility than any geological hypothesis. This is the opinion of many able geologists of the present day, not mere *book* geologists, but *field* geologists,* and we doubt not that the mass of philosophers will return to more sober opinions, when the infatuation of certain

* See in this Magazine, vols. IV and V, two very able articles on geology, in which the author, a practical geologist, completely demolishes the fanciful theories of his compeers by the rigid application of syllogisms.

new doctrines will have subsided, and a certain tincture of infidelity in modern science will have ceased to be fashionable. How came the strata to have the position in which we find them? It is evident that, on such a question, the smallest amount of fact or of history will outweigh any mass of theories and visions. Let us suppose a geologist conveyed unsuspectingly to the neighborhood of the Jorullo in Mexico, what singular conjectures would he make as to its formation, its age, its protrusion? But what would be his surprise afterwards to learn that the mountain was raised and formed in a short time, not one hundred years ago? In the same way the existence of different worlds anterior to our planet, or the existence of long periods for the successive creation of organic beings, are historically false, or at least supremely improbable, and these systems are to be rejected as idle tales, as long as the facts observed can be explained consistently with authentic chronology, one grain of which outweighs all the suppositions of scientific romances. From the creation to the deluge, there was a period of almost two thousand years, according to our historical account, and here we have plenty of time for the explanation of all geological phenomena that have been observed. You may introduce earthquakes into Europe, the only region that has been a little geologically explored, every hundred years or oftener if you choose; make the sea invade the land, and leave it as often as you like; make the changes slow or rapid, progressive or retrograde. You may make nature more vigorous than it is now after the deluge, a supposition supported by an undeniable fact, namely, that men at that period lived nine hundred years; you may admit a great variety and great diffusion of marine or land animals, likewise a variety of causes that may have destroyed many species; and, in this way, you may construct not only one theory, but a dozen as plausible as any of the most celebrated of the present or past time. But after all you will have only indulged a dream, you will have written but a romance, because you were not a witness of the manner in which the facts occurred. There might be obscurities in your theories, but they would not be greater than the obscurities of the now current geological systems. In fact, there can be no difficulty equal to that of leaving the earth for so many millions of years without any intelligent beings in the garb of flesh to praise the Creator; there can be none even equal to that of supposing all the races of entombed and extinct animals, to be such exact types of the existing races that naturalists may easily determine their places in the animal kingdom. If divine wisdom sports in the creation of worlds, we may presume as great a variety of types in animal life, as of worlds themselves.

It may perhaps be thought by some, an act of temerity on our part, to treat as doubtful what may have seemed to have entered within the domain of science; and indeed, were we to listen to the vaunts of certain lecturers of the present day, we would place geology in a high rank among the true sciences. But a little more reflection will set the matter right. There are, as is granted by geologists themselves, two branches or divisions of geology; the one is called *geognosy*, and relates to the knowledge of the earth's crust; the other is called *geogony*, and treats of the manner in which the earth's crust has been brought to its present state. Now the former part of geology alone, is and can be a part of true science. Describe the strata as you find them, state the order in which you find them, bring to light the fossils which they contain, give the physical, chemical, lithological, and economical description of rocks: nothing better than all this; in this department geology is as much of a positive science as mineralogy, chemistry, physics and zoology. But when you attempt to designate the manner in which the earth's crust reached its present state, you quit the province of observation, and launch

into that of speculation: you do not exhibit facts, but theories; you do not build up a science, you imagine a system. Your speculations then bear the same relation to science, that a dream does to sober thought. The following we consider a good illustration of the point in question: We find a piece of wood floating on the ocean. The fact is certain, and it will prove scientifically that wood floats on water. But now the question is asked, how came that wood to be there? Was it thrown overboard from some vessel? Was it washed from the shore? Is it some portion of a wreck? Did it come down some river? Suppose you consider it probable that it came from a vessel, and then undertake to solve other questions; for instance, whether the vessel was wrecked or not? At what time did that wood part from the vessel? Was it an American, English, or French vessel? &c. &c. Who but a romancer would undertake to solve all these questions, and who but a fool would attach any importance to the surmises of this romancer? But if some body had seen the piece of wood thrown overboard, and testified to this fact, the question would be set at rest; any other way of explaining the origin of the piece of wood would be an imagination, a mere dream. The application of this to geogony is obvious, and the propriety of these remarks is abundantly confirmed by the prodigious number of systems invented by geologists, and by the contradictory views which they take of the same phenomena. Modern geologists are just as bad in that respect as those of one or two centuries past. Lyell and Elie de Beaumont do not agree better now, than Werner and Hutton did formerly. We have had lately, in order to explain erratic blocks and similar phenomena, the deluge theory, the iceberg theory, the glacier theory, and the volcanic theory; and, not long ago our American geologists, assembled in a scientific council, gave to the world a bright specimen of geological harmony and unity. Nothing indeed can be so disgusting to a true philosopher as to hear certain geologists presenting their speculations and dreams with so much sang froid, telling us of the wonders of former worlds; what kind of atmosphere there existed then, and how much it was loaded with carbonic acid, so that man could not have lived in it; what luxuriant vegetation set in after a while; how birds would walk on the beach of oceans, and their tracks would be instantly petrified; how the wind blew and the rain fell in those days when there was no man to record it; for even rain drops have been petrified, together with the direction of the wind, according to some geologists,* and we may soon expect to find the grunts and croaks of some huge reptiles in a state of petrifaction; in fine, how all the stratified rocks were formed by the washing down of animals, sand, and other loose materials into the sea, where they form even now strata similar to the old ones: dive for the proof of it, if you choose, and you will find there even monkeys, cows, sheep, wolves, horses, and probably bird tracks, and tender leaves, and rain drops, all petrified. It has been said of geologists, that, like the ancient augurs, they could not look at each other without laughing, at the thought of the impositions which they practised on the people. We can say that we never read a page of theoretical geology, and witnessed the suppositions, dreams, gratuitous reasoning and assumptions of our so-called *savants*, without being *ashamed of human nature.*

We return to the "Vestiges." Far from finding any proof in geology of the gradual development of species, we might with just the same data build up a theory of the gradual *degeneracy* of species. So many species have been lost; formerly there were such gigantic reptiles, such frightful birds, such immense mastodons and mammoths, which exist no longer; plants formerly attained such colossean sizes, that now we have evidently but the wreck of a splendid world, and every

* See Hitchcock's Geology, p. 150.

thing has been growing worse, as indeed old men never cease to tell us. Any one that opens a book on fossil geology, embellished with plates, will assuredly feel a stronger temptation to admit a degeneracy than that gradual development, the climax of which has been the generation of monkeys and of men. So much for the geological argument adduced by our author; it is borrowed from geogony, which is not a science, but a scientific romance; it is moreover perfectly gratuitous, and it leads with as much, and even greater plausibility to a contrary conclusion. We will now take up the other argument of our author.

The following is a good illustration of the sophistical, or, to use a milder word, the romantic tenor of the work. To prove that living beings can come from mere inert matter without any germ, the author states that "the fundamental form of organic being is a globule, having a new globule forming within itself," and surmises that, according to some late discovery, "globules can be produced in albumen (the white of an egg) by electricity." Whence the author gives his gentle reader to understand, that we shall soon find out the way of manufacturing albumen, or the white of eggs, without the agency of any animal, and then passing electricity through it, we will form globules, and these globules, abandoned to themselves, will form animals, a grand scheme which will completely outdo the hatching of eggs by steam. To this splendid project there are only the three following *little* obstacles. 1. It is doubtful whether electricity produces any globules at all in albumen, as the author himself grants, since cells and globules apparently exist already formed in albumen. 2. The globules thus formed are not those by which animal life is propagated, so that the albumen, electrified and possessed of globules, will produce nothing, but undergo decomposition and putrefaction. 3. It is as hard to form albumen without the agency of life, as to form a living man with a corpse. If life could be propagated by albumen alone, it would be strange, but still not incredible, as we see life produced from eggs which contain albumen as an essential ingredient; but the impossibility of forming living albumen leaves the problem in all its original difficulty. When the author then gravely concludes, that the production of albumen, by artificial means, is the only step in the process wanting for the artificial manufacture of life, and gives this as a trifling difficulty which will be overcome, he reminds us of the seekers after perpetual motion, one of whom in order to succeed only wanted some solid substance that would weigh nothing! A trifle this!!

There is another rich mine of arguments which our author has not failed to work, the spontaneous generation of many animals; although this, if granted, would help but very imperfectly his theory of progressive development, from one species to another of more perfect organization. He tells us that animalcules are not propagated in the ordinary way by generation, that intestinal worms (the tape worm is an instance) which are never found out of a living animal, must have been formed in a different mode from the ordinary one, that some insects disdain all food but chocolate, others live only on wine and beer, and must then have started from chocolate, from wine or beer, which is much posterior to the creation. Let us grant all this, as the ancients did, who considered sweat, stagnation, fermentation, and putrefaction as the standing parents of certain classes of animals, how would it aid the author of the Vestiges? His object is not to prove that animals of the lowest order can be formed by nature without parents, but that the higher animals come from the lower ones by progressive development. Admit that sweating is a process that gives rise to a tick, does it follow that it will produce a cow? Or rather that the tick by sweating will produce a frog, and the latter a cow? Is it not supremely absurd to entertain such a notion? But we are far from admitting that any animal may be engendered by the mere plastic force of

nature without progenitors. This was the gratuitous supposition of Aristotle and all his followers of the middle ages. Modern philosophers have laughed heartily at the credulity of their benighted ancestors; we will not examine by what right or with what grace they have done so; but certainly deserving of ridicule must he be who attempts to revive, under a form ten times more absurd, the extravagant notions of by-gone speculators. It is passing strange that an author who seems to be so strenuous in advocating progress and development, should take a retrograde step which throws him ingloriously among the sages of the dark periods of science. Modern philosophers, taking observation as their guide, and accommodating theory to facts, and not facts to theories, have ascertained that, in most of the examples of spontaneous generation adduced by the ancients, there took place the regular process by which life is propagated; for instance, that it was not corruption which engendered insects on meat, but the adult insects themselves by depositing their eggs upon the meat. Those eggs have been seen and watched during the whole process, and, far from being engendered by corruption, they rather give rise to corruption. From such obvious experiments, they have concluded by analogy that, in those cases in which the egg is too small to be easily seen, or enclosed in cavities that cannot well be inspected, the same process is followed by nature, and the principle is considered now by all scientific men as an axiom of natural history, of botany, and of zoology; for, although some cases exist in which it is difficult to trace the process experimentally, still it is reasonable to extend to those cases which baffle our investigations the results which have proved true, so far as observation has been practicable. The conclusion is warranted by the axiom, "*non sunt relinquenda clara propter quædam obscura.*" Science, on this point, has passsed her final decision in the words of Cuvier, who speaks thus of the entozoa (intestinal worms) found in the most completely invested viscera of the larger animals, such as the liver and the brain. "The difficulty of conceiving how they get there, added to the fact of their never having been seen out of living bodies, has induced some naturalists to believe that they are spontaneously engendered. We now know that most of them not only evidently produce ova or living young ones, but that in many the sexes are separate. We are then compelled to believe that they propagate their race by germs sufficiently minute to be transmitted through the narrowest passages, and that frequently those germs are contained in animals at their birth."*

The next argument that we shall consider in the *Vestiges*, and which is much dwelt on in the *Sequel*, refers to nearly the same subject. It is founded on a startling announcement, made by M. Crosse some years ago, of some insects having been produced by galvanic agency. The experiment has been repeated since, and with great success, by M. Weekes, who has manufactured insects enough to supply various parts of the world. The operators of course state that every precaution has been taken to exclude from the liquid subjected to galvanism, all foreign matter or floating dust, that might contain the ova of these animals, which are a species of *acarus* or mite, belonging to the class *arachnides* of the *articulata*. We will first remark, that this is nothing more than the preceding argument, to which galvanism is added, as operating similarly with sweat, fermentation, &c., and hence it proves nothing for the theory of development or progress, or rather it militates against it; for it gives an instance of a being belonging to a high division of the animal kingdom, springing up from inorganic elements, without having passed first through the lower classes. But we are far from admitting a creation of insects by electricity; the precautions taken to avoid the ova may be fairly admitted to have been insufficient, as mites are proverbially small,

* Anim. King. vol. iv, p. 348.

and some of them (that which produces the itch, for instance,) microscopic; this is the opinion of most scientific men, who have ascertained moreover that the *acarus crossii* has ova like other animals of its kind. In addition to this, other observers have found this *acarus* in liquids through which no electricity had been transmitted. (Amer. Jour. vol. 49, pp. 227.) But the author of the Vestiges did not reflect that this argument, if insisted upon, would prove very destructive of his theory, and demolish at once the two-thirds of his book and its sequel. For if galvanic agency bring animals into life, in the midst of solutions, where there seems to be no element of life, or nothing but inert matter; as we know or at least admit with much plausibility, that the earth is traversed by galvanic currents which impart to it its magnetic properties, we might at once assert that fossils were brought into existence by galvanic agency in the midst of the rocks where they are found, precisely as flint nodules are admitted by many to have been formed in chalk, and that these animals died as soon as formed, as is the case with some of the *acari*, when after their birth they are not in a situation where they can live and obtain food. What will our author think of this hypothesis? It is fully as probable as most of those which he advances with so much sang froid.

There is another argument on which the author relies much, and upon which we regret that our limits do not permit us to enlarge further than to show its utter inconclusiveness. It is the fact, or pretended fact of an embryo, passing successively and gradually through the lower stages of animal life, before it assumes its ultimate form. Thus, says our author, man in his fœtal career is at first an animalcule; then he advances to the form of an insect; afterwards to that of a fish, a reptile, a bird, a monkey, and at length he becomes a man. Well, we admit this, though it is nothing more than a whim, if carried beyond some very faint points of resemblance; for a man is not a fish, because his heart has only two cavities; but this leads us to a conclusion just the reverse of that advocated by our author. It shows only the possibility of degeneracy, not of progress; for, the embryo of a man passes through the lower classes; that of a bird likewise through classes inferior to birds; that of a reptile through classes inferior to reptiles: but there is no example of the embryo of a fish rising to that of the reptile, of the embryo of a reptile changing to that of a bird, or that of a monkey attaining to the condition of man. Therefore, from these views, it might at most be inferred, that if something prevent the development of an animal of a higher order, we will have a lower one; but we cannot, by any stretch of the imagination, admit that an inferior animal will produce a higher one.

One would scarcely believe that the author of the Vestiges endeavors to prop up his monstrous system by the Bible, though this might perhaps appear but a natural consequence of the grand Protestant principle, that every one is judge of the sense of the sacred volume. We will remark, however, that our author quotes the Bible without telling us that he believes in it, or rather his cautious language on this point leads us to infer that he is ashamed to deny its authority, and unwilling to admit it. He tells us then that the Scriptures favor his system, by reason of their pointing out a creation by law, not by an immediate interference of the Deity.

"Let the earth bring forth grass—let the waters bring forth the moving creatures."

These words our author considers to be an indication that the earth and the waters produced plants and animals by their innate property, and by a slow action and progressive movement. We need scarcely remark that the meaning here attributed to the text, is not only forced and unnatural, but contrary to the manner in which the text has always been understood by Jews and Christians. It has always been admitted that at the word, that is, at the

command of God, the earth was covered with verdure, the deep was peopled with inhabitants, and the land overrun with quadrupeds, without the slow and unnecessary agency of a law which, admitted in this case, annihilates the simple and majestic idea men have always entertained of creative power, conformably to those sublime words—"God said: Be light made. And light was made.—He spoke, and they were made; he commanded, and they were created." The words, therefore, "Let the earth *bring forth* grass," mean that, at the bidding of the Almighty, the grass rose from the earth to cover it; they, perhaps, mean also that the Almighty employed the elements found in the earth, in order to create plants; but the chief idea of our author, that is, a gradual development in the vegetable and animal world, is clearly confuted and condemned in the sacred volume; for it is not said only that God produced grass and trees from the earth, but it is added, "having seed, each one according to its kind." Now this is precisely what our author denies, since, according to him, the seed of one kind may produce a being of a higher class. The first pages of Genesis contain then a condemnation of the system; and if the author be in any way inclined to accept further authority on this point, we will say to him, in the language of Christ himself, sanctioning the ideas of plain common sense: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit." *Mat.* vii, 16. Hence we may conclude that, of all the proofs adduced by the Vestiges, there is not one that does not turn against the system, and overturn the edifice which it is intended to prop up.

Assuredly nothing more is required to consign such a system to contempt and oblivion; for the proofs being inconclusive, it is nothing more than a castle in the air; and the greater the mass of foolish reasoning adduced to give it reality, the more desperate should the cause appear to a reflecting mind. We will, however, in order to complete the evidence against the system, advance a few positive and conclusive observations, which must satisfy any mind in regard to its utter absurdity.

A physical system is absolutely false, when it is contrary to observation. The standard rule in natural philosophy has always been to make theories agree with facts, and there can be no other guide than observation in natural science. Now, daily and continued observation, ancient as well as modern, shows that plants and animals perpetuate their own kind, and no other. Thus, an oak has never been known to grow from the seed of wheat; no one has ever seen a sheep come from a toad, or a dog from an eagle. Therefore, we must admit it as a law of nature, proved by observation, that an animal propagates only its own kind and no other. The conclusion possesses the highest degree of certainty that can be obtained in physical science, by the unanimous consent of philosophers and naturalists. A fact which is admitted by the learned as well as by the vulgar, must be held as an axiom in science, precisely as other axioms, "that bodies are heavy, that water at rest assumes a horizontal surface, that animals cannot live without food, that fire burns vegetable and animal substances," &c. &c.

The system of the Vestiges is besides a physical absurdity, for another obvious reason. When a reptile, or a bird, whichever you like, produced the first *mammal*, that is, the first animal which suckles its young, the latter could not possibly have lived; for its parents had not milk to give it, and the new being must have perished from want of a proper food. Besides mammals are viviparous, and birds and reptiles are not; now the author does not say whether the first mammal come from eggs or not; but either supposition implies a greater miracle than any found in the Old or the New Testament, with this dif-

ference, that it is a miracle without the shadow of proof, whereas the miracles of the Old and New Testaments are founded upon the testimony of innumerable witnesses, who could not have been deceived themselves, and were neither able or disposed to deceive others. Again, in the system of materialism adopted by our author, in which brain is intelligence, and a greater development of the animal functions places an animal higher in the scale, birds are higher than mammals; for every tyro in natural history knows that birds have a double circulation, and as complete as that of mammiferous animals, but they have a respiration more highly developed; in fact, their respiration is double, whereas that of mammiferous animals is single, hence the animal heat of birds exceeds a little that of mammals. The function of locomotion is likewise incomparably more developed in birds than in mammals; birds can walk and fly; quadrupeds can only walk. The brain of birds will likewise compare advantageously in quantity with that of mammals. Hence, according to our author, birds should have came from the highest of mammals, or from man, and although this conclusion is rejected by him, it shows only his inconsistency. Now what a strange thing it must have been when the first bird came from a woman? The question would arise, did the bird come from an egg or not? What a subject also of fear or hope must it not be for our females, particularly for those who are in the best circumstances as to food, clothing, convenience, they being the very subjects in whom the progress is likely to take place, according to our author! They might bring into the world a superior species of men, a being half bird, half man; we should not be surprised if Queen Victoria, who is at the head of the list, would favor England with some royal goose, to gladden the hearts of all the readers of the Vestiges.

Perhaps ridicule and contempt would be the best argument against the theory of the Vestiges. Indeed it is characterized by such strangeness and absurdity that we can hardly suppose the author himself a believer in it. But the subject assumes a serious, and even an alarming aspect, from the ruinous consequences it would lead to, if its principles were admitted. In fact, it leads to the annihilation of all the physical and natural sciences, and introduces pyrrhonism into the world. If the plain principle, "that an animal of one class cannot engender one of another class," may be disregarded with impunity, and set aside as dubious or false, then all other principles of science are likewise subverted. How do we prove that all bodies are heavy, or gravitate towards the earth? By observation; but the observation of the respective attraction of bodies is not more constant, or more obvious than that of the generation of beings by their own species exclusively. If at some period one law be admitted to have failed, the other may fail also; and hence a theory might be set up which would make bodies destitute of weight. Now if one law of nature be thus denied, then doubt will arise as to all the other laws, and hence the book of Vestiges would destroy all science. It is likewise destructive of moral order. If a thief were to steal secretly the money, the watch, or the jewels of the author, the latter could not establish the identity of these objects; the thief could say that the money, the watch and jewels, fell from heaven into his pocket; and this assuredly would not be a more surprising or anomalous event than the birth of a cow from a frog.

The doctrine of the progressive development of the animal species is, as we have seen, a master-piece of absurdity, when examined by the light of natural philosophy, sound physics and the very nature of animal organization. If the author had confined his dreams to the origin of irrational animals, we might have contented ourselves with denouncing him as a fool; but, as he includes man in this development, and puts man only at the

head of the animal tribes from which he comes, and from which he differs merely by a little greater development, we are compelled to denounce him as an impious and sacrilegious writer, a cruel enemy of our race, and the accomplice of that low class of men who wish to persuade themselves that they are nothing more than *beasts*, in order to forget the high purposes for which they have been made, and indulge their *beastly* habits without restraint and without remorse, on the plea that the end of the beast and that of man are the same, as they have sprung from the same origin. In this particular point of view, and for the honor of our race, and the vindication of the noble tenets of Christianity in regard to the origin and destination of man, we are obliged to take up the theory of the Vestiges, and denounce its utter futility, with its gratuitous and impious absurdity.

If man had sprung from dogs and monkeys by development, he would have been left to his own resources for the invention of that language which he possesses, and which neither dogs or monkeys possess. Accordingly the author details the particulars of this invention. Now we prove, by the most obvious reasons, not only that man never invented language, but that this invention is utterly impossible. Man never invented language because language was given to him at his creation as his birth-right. Every one who has read the first two chapters of Genesis has come to the conclusion that this is the doctrine delivered to us in that sacred record, and this seems so clear that we cannot conceive any thing to be clearer. Now here are the comments of our author on the subject:

"Speech is a gift so peculiar to man, and in itself so remarkable, that there is a great inclination to surmise a miraculous origin for it, although there is no proper ground, or even support for such an idea in Scripture."

We wish to be calm and dispassionate, but really, in copying this paragraph, we cannot but feel indignant at the barefaced impudence of such an assertion. What! the Bible does not support the idea that God gave language to man at his creation! Really this is too bad. What does the author mean? Does he wish to prove that he is a fool, or a knave? There is no alternative. Do we not read in Genesis (ch. i, v. 27 and seq.) that God spoke to Adam after his creation, and made him the Lord of the universe, and can it reasonably be said that Adam either heard not, or did not understand the words of the Lord? Do we not read (ch. ii, v. 19, 20,) that God brought all the animals to Adam that he might name them? Will the author still dare to say that the Scripture says nothing about man having obtained the gift of speech by miracle, and leaves him at liberty to say that he obtained it after the combined reflections of a thousand generations of men? Has he ever read in the same chapter (v. 22, 23, and seq.) how Adam spoke and prophesied on awaking from his sleep during which the woman had been created from one of his ribs (and not from an orang outang)? To tell us that there is no ground in Scripture for assigning a miraculous gift of language made to man, is so absurd, that it cannot be a blunder; it must be a lie. Why not deny at once the authority of Scripture, and say that Moses knew not what he asserted, and that he wrote tales similar to the thousand and one Arabian Nights? For the sake of common sense, it would be far better to do this, than to tell us that the Bible teaches nothing on the present question.

We hold, moreover, that the invention of language was altogether impossible; and, although this is not as clear as the preceding fact, although it has been denied by men of ability and conscience, yet we think that the following considerations are sufficient to produce conviction in any mind. To invent language would require intense, assiduous, and profound reflection; this is granted by all, by our author himself, and indeed any body that will reflect for a moment on the beauty and the extent of this mode of represent-

ing and expressing thoughts, on the admirable mechanism of any language, the conjugation of verbs, particularly with all the combination of tenses, moods, and persons, and the nice but still very precise shades of meaning they have, will easily grant that language is the most ingenious of human things, and that its invention would require the most strenuous, powerful, and happy efforts of the mind. But we contend, and we shall prove, that the mind is incapable of all argumentative efforts, of all intellectual or metaphysical process without language, so that thought and reflection are necessary for the invention of language on the one hand, while without language reflection is impossible on the other. Whence it follows that the invention of language is as impossible as thought itself: as J. J. Rousseau says, language was necessary for the invention of language, or, as M. de Bonald expresses it, in a still more striking manner: "Speech is the most profound mystery of our being, and, far from being able to *invent*, man is not even able to *comprehend* the mystery."

The force of this argument is not readily perceived by some persons, because they do not see the impossibility of reflecting without the aid of words. But they will soon change their opinion, and adopt the views which we advocate, if they watch themselves, or endeavor to surprise themselves in the act of reflecting. They will invariably find that they have words in their mind, or that they speak internally when they reflect and reason. The orator who prepares an address clothes his ideas with words in his mind, and without words he would have no ideas; the geometer follows his reasonings, propositions, corollaries, and scholia, only by means of words; it is absurd to suppose the process conducted otherwise. If it is not always obvious at first, it is because the use of words internally is something so natural that it passes unnoticed. But those who change their native language observe it more readily; for if you ask a foreigner, whether he reflects or thinks in French, in German, or in English; he will answer in a way which will show the necessity of words pronounced internally in the formation of thought and reflection. We do not say that without words there can be no *sensation* or *imagination*; but that reflection, reasoning, or other *intellectual* operation, cannot be carried on without an internal language. Thus to see the sun, to feel its heat, to contemplate a scenery, or to hear music, requires no words in the mind, because these are mere sensations or imaginations, the object of which is something corporeal and extended; but ideas, propositions, arguments, and speculative truths being incorporeal, make an impression on us, only through the agency of words with which we clothe them, in conformity with that great law of our nature, that both soul and body are most admirably united, and share all its operations.

An authentic and constant experiment, which has been repeated hundreds of times, renders indubitable the impossibility of thinking and reflecting without the aid of words internally. We allude to the deaf and dumb, that unfortunate class of beings whose melancholy fate Divine Providence has bettered in our day through the agency of Abbé L'Epée and Abbé Sicard. These unfortunate persons are dumb only because they are deaf; their tongue, their larynx, their vocal organ, are absolutely in the same conditions in which they are found in the generality of people; but because they never hear articulated sounds, they cannot think of repeating them, and hence they never speak. Now it is a fact attested most solemnly and unequivocally by l'Epée, Sicard, and all those who have had dealings with those persons, that previous to their being taught *words* seen and written (though not articulated) by means of the ingenious methods contrived by the two clergymen already mentioned, the deaf and dumb have no ideas whatever of any thing *intellectual* and *moral*. They are in the condition of infants, or worse. They

are reduced, says Abbé de l'Epée, to the condition of brutes, from which they differ only by the faculty they have of thinking, when language shall have been imparted to them. This fact is known from the testimony of those deaf and dumb persons who have learned how to *write* their ideas; they unanimously attest that before they became acquainted with language, they had no idea whatever of God, of vice, virtue, or duty, but were merely sensible of physical wants, imaginations and appetites.

This is the deplorable state of persons who have no knowledge of language. Who will say that men in this situation could ever have invented language, or thought of articulating sounds which they had never heard, or that they could entertain the remotest idea of the utility or possibility of such a mysterious thing as language is? The opinion would be too ridiculous. But to confirm our statement, and carry it to the greatest evidence, let us suppose a man, with the use of all his senses, suffered to grow up without an opportunity of hearing a language, would it not be absurd to suppose that such a man would speak any kind of language? What language would he speak? Would it be Hebrew, or Greek, or Latin? Those who have had the trouble of learning those languages will not easily admit that any one of them could infuse itself naturally into the mind. Would it be English, French, or Spanish, &c.? It would be a strange thing indeed if a person knew these languages without having learned them! We conclude, therefore, that there being no reason why a man left to himself should know one language rather than another, there is no possibility for him to know any at all. It is the same argument by which we prove matter to be inert. If matter could *move itself*, what direction would it take? There is an infinity of possible directions. As it cannot select any one, it cannot move itself. Herodotus tells us of an experiment tried by an Egyptian king upon two infants who were suckled by goats, and were deprived of every opportunity of hearing articulated sounds. During the experiment, they were heard to say *beccos*, and this being the Phrygian name for bread, it was concluded that the Phrygian language was the primitive and the natural language of man. What a strange conclusion! The more so as that language is now probably lost. Is it not evident that these infants, having a natural propensity to repeat the sounds they heard, (and this is the reason why infants learn a language so easily) merely repeated the only sound they had heard, namely, the bleating of goats? From this we gather only a confirmation of the truth, that man has an innate faculty to learn a language which he hears, but that he cannot possibly invent one.* We may safely conclude from what has been said, that a greater development of brain does not constitute mind and intelligence, since persons with a full formed and a very sound brain still remain perfect idiots and babes, as long as language is withheld from them; this alone should suffice to point out the higher and more excellent origin and destination of man, and his immense superiority over the brute.

These remarks will, we hope, prove satisfactory and triumphant, and, as they overthrow the system of our author, they will dispense us from entering into the discussion of the various topics touched upon in the last two chapters of the work, in which he advances the most degrading materialism, representing to us the soul of man as identical with that of beasts, and both being nothing more than brain or nervous matter, assigning no other end and destination to man than natural and temporal enjoyments, explaining the evils and irregularities of this life, not by original sin, but by the necessary effect of circumstances, and introducing a more absurd species of fatalism than has ever been

* See also the celebrated case of the young man of Nuremberg, or "Caspar Hauser." Translated from the German. Boston: Allen & Ticknor, 1832.

imagined by that numerous class of writers who wish to rob man of his free will. Upon all these topics we shall make no special remark, but content ourselves with stating, that if a man wishes to place himself on a level with monkeys, cats, and oysters, he deserves to be repudiated by human society, and condemned to have intercourse with those beings that he prefers to associate with. "Man, when he was in honor, did not understand; he is compared to senseless beasts, and is become like to them." (*Ps.* xlviii, 13.) Three thousand years ago there were men who advocated, theoretically and practically, the ideas of our author; we have only to repeat the condemnation then passed against them. It has acquired the force of prescription. We will only add, that all these absurd and revolting systems, entertained by modern infidels, are crushed by the Christian revelation, the evidences of which are as bright in the moral world as the sun itself in the material universe. Hence there is no need of following the author on every point, the more so, as he presents nothing new, but merely those gross and vulgar comparisons of men and animals that every one may have heard in conversation. There is, however, a point which we think it will be useful to mention and refute. The author avails himself of Quetelet's statistical tables to prove fatalism; or, as he says, that the mental and moral constitution of animals is subject to a law. We quote his words:

"Thus, while it is absolutely impossible to predict of any one Frenchman that, during the next year, he will commit a crime, it is quite certain that about one in every six hundred and fifty of the French people will do so, because in past years the proportion has generally been about that amount, the tendencies to crime in relations to the temptations being every where invariable over a sufficiently wide range of time. So also the number of persons taken in charge by the police in London for being drunk and disorderly in the streets is, week by week, a nearly uniform quantity. . . . . This statistical regularity in moral affairs fully establishes their being under the presidency of law. Man is now seen to be an enigma only as an individual, in the mass he is a mathematical problem. It is hardly necessary to say, much less to argue, that mental action, being proved to be under law, passes at once into the category of natural things. Its old metaphysical character vanishes in a moment, and the distinction usually taken between physical and moral is annulled."

We have copied the conclusions and reasonings of the author, purposely with a view of exhibiting the shallowness of mind, the gratuitousness of assumption, and the extravagance of conclusions which throughout form the distinguishing trait of his work. One Frenchman out of six hundred and fifty commits a crime every year: the London police arrests the same number of drunkards every week: therefore moral actions are as natural a thing as the fall of stones. Therefore man has no free will. Therefore there is no distinction between soul and body. Can an author more plainly attempt to impose upon the incautious reader? He that wishes to be deceived, let him be deceived; but any one that has ever connected two propositions in his life, or who has read half a page of Euclid, will pronounce this mode of arguing an insult to common sense. Because moral things are under a law, there is no free will and no distinction between soul and body!! Who does not see that this is false? It would indeed be true, if the law created a necessity in the individual; but it does not. Thus it is a moral law that if many disinterested witnesses certify a fact which they have seen, the fact must have occurred, and is to be admitted as true. But who would ever infer from this fact that these men are not free, and are mere machines? The very reverse is the true conclusion; namely, that these men are not machines, but free and endowed with understanding, and that under such circumstances, their united testimony is a clear and undeniable proof of the truth. Thus also it is a moral law, that if I take passage on a steamboat from New York to Albany, I am not to fear that the captain and crew, in the

course of the voyage, will take it into their heads to throw every passenger overboard. But who that is not deranged will conclude from this, that the captain and crew are mere machines acting by a law similar to that which regulates the piston of the engine? Really there are things so absurd, that it seems wrong to confute them.

The very nature of these moral laws shows clearly in what they differ from the physical or natural laws of inert matter, and becomes a clear proof of the free agency and spirituality of man. It is a law, you say, that one Frenchman out of every six hundred and fifty will commit a crime in one year. This is nonsense, if taken in the crude sense which the author strives to inculcate. The calculation is correct only in the following way: the compiler of a statistical table finds that so many crimes have been committed in a country the population of which is so much; then, on dividing the population by the number of crimes, the quotient obtained shows that one crime must fall upon a certain portion of the population. But the conclusion is hypothetical, and means only that *if crimes were equally distributed among all Frenchmen*, then one out of every six hundred and fifty would commit a crime yearly. But there is nothing to show this equal distribution, or rather every thing shows the folly of supposing such an equal division. One third of the population consists of children under the age at which crime is possible. Who but an idiot would say, that one baby out of six hundred and fifty French babies commits a crime every year, and is guillotined or sentenced to death for it? Even among grown persons it would be absurd to say that one priest out of every six hundred and fifty, or one nun out of six hundred and fifty, commits a crime yearly. The same statistics will show that perhaps not *one* crime will have been committed by the forty thousand priests, and almost certainly not one will have been committed by the forty thousand nuns in France. The result presented by statistical tables is neither more nor less than this, that, in France, in a population of thirty millions, there are about forty-six thousand cases of criminal prosecutions. Now, on dividing thirty millions by forty-six thousand, you find there is about one crime for every six hundred and fifty Frenchmen; whence the pretended law of our author is nothing more than the fact that, in France, there are about forty-six thousand cases of criminal prosecutions every year. We freely admit that it is altogether improbable that, in one year, the amount of such cases would be two, three, or four times as great. It is shown by statistical accounts that the amount every year is *nearly* the same, provided we do not consider two epochs very far from each other. But this proves only that changes in the morality or immorality of a people are *gradual*. This is a moral law which all know and admit. All Frenchmen will not become murderers or highwaymen in one night; all Frenchmen will not become living saints, worthy of canonization, in one day.

> Ainsi que la vertu le crime a ses degres:
> Un seul jour ne fait point d'un mortel vertueux,
> Un perfide assassin, un lache incestueux.

But in this very law we find ample proof of the free agency of man, and of the wide difference between a moral and a physical law. For the number of crimes committed in France every year is not mathematically the same. The number may vary, and does vary annually, by several hundreds and even thousands. In a physical law an invariable fixity is constantly observed; hence bodies, during the first second of their fall *in vacuo*, will come down by precisely sixteen feet and a fraction, neither more nor less, every year. Again, the number of crimes distributed among the population will not be the same in every country; hence, whilst there are forty-six thousand crimes in France, among thirty millions of inhabitants, the proportion might be, and is, different in other parts of Europe, and of the world at large. This difference does not exist in physical laws; hence water in France, in

Baltimore, and in China, consists of precisely one part of hydrogen and eight of oxygen. In the same country, but at widely different epochs, there are great variations in the number of crimes, or virtuous actions, during one year, according to the moral state of the mass which is influenced by all the causes that act on the morality of individuals. Thus are we told that in England, under King Alfred, golden chains might with safety be suspended for months from a tree on the highways, without proving a temptation to travellers. We do not advise the author of the Vestiges to try this experiment in the present state of morality in England. Not so with physical laws. You can predict now, with unerring certainty, the eclipses which will occur in two thousand years to come; but to tell what number of crimes will be committed then in France, in the course of a year, is something which it would be ridiculous to define. In our own country, we find examples of these variations in morality within comparatively near periods. Gov. Shunk, in his last message, states that, in Pennsylvania, from 1815 to 1825, sixteen marriages were annulled from other causes than adultery; during the ten years after, forty-two; and, during the last ten years, from 1835 to 1845, ninety. Here is an increase of divorces which certainly did not keep pace with the increase of population which was only doubled from 1815, whereas the divorces were more than quintupled.

We see then that moral laws exhibit in their action evidences of the free will and free agency of man, and that they differ totally from physical laws: the true conclusion to be deduced from the fact assigned by our author is, that there is a total difference between the agency of inert matter and that of free beings, and that they proceed from altogether different principles.

Whoever will have read the preceding pages with moderate attention, will have, no doubt, remarked the small amount of argument, logic, and reasoning, that infidels and sectarians in general content themselves with. Facts either false, or proving nothing, are brought forward with an air of triumph; conclusions not only foreign to, but often destructive of, the premises, are drawn with incredible boldness; hypotheses and vague theories are advanced and advocated as if they were demonstrated truths. The least shadow of proof, the smallest probability or plausibility is converted into an overwhelming argument, and men are found to adopt this kind of logic with great avidity, and endorse such promissory notes which they wish ardently to see converted into cash. The reason is, that the conclusion is favorable to the passions of men, and the least glimmering of reason on a point which one *wishes* to be true, is brighter for him than a resplendent *sun* of arguments against it. We ask the sincere inquirer, what would the world say, if Christian divines and philosophers were to prove the Christian religion by the kind of arguments which we have met with in the *Vestiges?* What a torrent of ridicule and sarcasm would not be launched against them? Who would even take the trouble of confuting seriously a thing which would bear on its face the evident mark of bare hypothesis and folly? Let us imagine a theologian bringing forward, as a proof of the existence of Christ, the fact that a piece of copper has been found in the earth with the letter C on it; or another establishing the authenticity, the integrity, the veracity of the books of the New Testament, from the fact that there exists a copy written upon paper which an antiquary would declare to be genuine Egyptian paper; or another proving the divinity of the Christian doctrine from the fact that some trees, in growing, shoot branches in the shape of a cross. Apologists of the Christian religion would be ashamed to employ such proofs in treating of these important topics. What a contrast, in fact, between the dialectics of infidels and those of Christians! The

latter exhibit as the proof of their religion the irrefragable testimony, not of one or two men, but of many nations, who have admitted, against their interests, their prejudices, and their passions, a religious code which was announced by men who testified to facts which they had seen, and about which they could not deceive, who presented their doctrine with the stamp of a divine commission, with miracles and a display of power which could come only from heaven. Thanks be to God who has established his religion upon an immovable rock. The Catholic religion presents to her children, as the basis of their conviction, not dreams, visions, suppositions, and imaginations, but the stupendous life, the divine death, and the glorious resurrection of her founder, Jesus Christ; she presents the wonderful preaching of the apostles who succeeded, without the aid of human means, in planting every where a doctrine adverse to the passions, on the ruins of hitherto favorite superstitions; a success which required miraculous works without which the success itself would have been the greatest of all miracles; she presents the superhuman constancy of so many martyrs who have sealed their faith with their blood, and the miraculous preservation of that one, holy, catholic and apostolic church, in which daily evidences of supernatural agency abound. These are arguments which no man of sense can reject, because he feels that if he were deceived, under such circumstances, the deception would come from God himself. Wo then to those who wish to be deceived; they will succeed in deceiving themselves, as Christ said to the Jews: "I am come in the name of my Father, and you receive me not. If another shall come in his own name, him you will receive." John v, 43.

THE FLIGHT OF YEARS.

For the U. S. Catholic Magazine.

The flight of years
Bears on its wings all earthly hopes and joys,
And fear, and sorrow that the heart annoys,
And all our tears!

Deep in the grave
Is buried many a noble, loving heart,
With whom we've seen domestic bliss depart,
Which nought could save!

Departed year!
Much hast thou added to the sum of woe,
We poor ephemeræ of earth must know
While lingering here!

But still remains
The lofty soul, aspiring yet to know
More than the earth can offer or bestow
On mortal pains.

Thrice blessed power!
The power to elevate the soaring mind,
To leave the earth and all its crimes behind,
In wisdom's hour!

The grovelling love
Of wealth—of fame—of any earthly goal—
Is all unworthy of the noble soul,
That looks above!

Hail to ye friends!*
The blest associates of full many a year!
Your silent voice is still to me most dear,
And wisdom lends.

Dark slander's sting—
The noise of faction, or the din of war,
Like lightning, on the iceberg, cannot mar
The peace ye bring.

O gift profound!
The tree of knowledge, heav'n vouchsafes to man!
What can compare, since first young time began
His ceaseless round.

The soul expands,
Fed on its fruit, and leaves the world behind,
And, like a meteor on the viewless wind,
Seeks brighter lands! V. D. B.

MEMPHIS, *Tenn.*

* My books.

CELEBRATED PAINTERS, No. II.

THE FLORENTINE SCHOOL.

(For the U. S. C. Magazine.)

THIS school of painting boasts of being the parent of the other schools of Italy. Its characteristics consist in boldness of invention and grandeur of design. Giovanni Cimabue, born at Florence in 1240, stands foremost among the regenerators of the pictorial art. One of his pieces, the Virgin with the child Jesus, executed for a church, produced so great an enthusiasm among the people that they crowded round his door to witness the ceremony of its removal to the sacred edifice. It was carried by ten magistrates, escorted by the military, amidst the symphonies of a brilliant music. Cimabue taught his art to Giotto, another painter of great reputation. He was born a few miles from Florence in 1276, of poor parents, who employed him in keeping cattle. Cimabue met him one day attending to his charge, and perceived that he was drawing one of the animals with a sharp stone. Auguring well from the precocity of genius evinced by this pupil of nature, he took him to Florence. Before long the youthful Giotto surpassed his master. He was the first to give the model of those graceful forms which, at a later period, were rendered immortal by Raphael. His life was spent in the execution of works of the highest importance, embracing sculpture and architecture. The Louvre in Paris contains one of his paintings: it represents St. Francis receiving the stigmata.

Among the Florentine artists who

walked in the footsteps of Giotto we must place Lorenzo di Bicci, his pupil; Buonamico, surnamed Buffalmaco Andrew Orcagna; Simon Memmi whose pieces are still admired in the Campo Santo at Pisa. Next came Brunelleschi, Masaccio, a man who would have rivalled Raphael had he been born a century later; Antonello of Messina, Ghirlandajo Verocchio, and others who will be mentioned below.

Verocchio was the teacher of Leonardo da Vinci, but soon perceiving that his pupil far excelled him in his compositions, he abandoned the art in despair. Leonardo was born in 1452, in the castle of Vinci, near Florence. This extraordinary man soon became known, and a madonna that he executed raised him at once to the highest rank among the painters of his time. On another occasion he painted, from his imagination, an animal so frightful to the eye that his father started back at the first sight of it.

In 1493 Leonardo, preceded by his fame, repaired to Milan, and was welcomed with great distinction by the Duke Ludovico Sforce. It was during his stay in that city that he executed for the convent of the Dominicans his chef-d'œuvre in painting, the exquisite fresco of the last supper so well known over all Europe, and rendered immortal by the art of engraving. He gave to the heads of the apostles such an air of nobleness and majesty, that fearing his inability to express any better the divine beauty of the Saviour, he left the figure unfinished.

Invited by the pope to the eternal city, he afterwards left it for France, under the pontificate of Leo X, mortified at seeing Michael Angelo preferred to him for executing the façade of St. Lorenzo. Da Vinci was seventy years of age when he yielded to the pressing solicitations of Francis I to visit his kingdom. He lived only five years more, which did not allow him time to finish the many pieces he had undertaken for his royal admirer and protector. Grief, it is said, accelerated his death, which he met at Amboise, 2d May, 1519, in those sentiments of sincere piety which he had always cherished.

Michael Angelo Buonarotti, the prince of the arts with Raphael, was born at Arezzo, on the 6th of March, 1474. His father opposed at first his inclination for the fine arts, thinking the profession unworthy of a man of high birth. But he soon gave his consent, and placed his son, at the age of fourteen, under an excellent master, Domenico Ghirlandajo.

We will not speak of the productions of Michael Angelo in sculpture or architecture, though he began his long and illustrious career by master-pieces of statuary, and ended it by consecrating his time to the erection of that immortal monument of his fame, St. Peter's at Rome. The reputation of Michael Angelo, as a painter, was first established in Florence about the year 1501, when, placed in competition with the great da Vinci in decorating with frescoes a part of the council hall, he united the suffrages of all in his favor, and was declared to be without a rival. The next great undertaking of our artist in the pictorial department, and that which has rendered his name so celebrated in the annals of painting, was the collection of frescoes in the Sixtine chapel at Rome, by order of Julius II and of Clement VII. The latter pontiff gave him as his subjects, for the extremities of the chapel, the last judgment and the fall of the angels. After eight years of assiduous labor, the gifted artist exhibited, on Christmas day, 1541, to the admiration of Rome and of the whole world, so true and vivid a representation of the judgment, as to strike every spectator with irresistible feelings of terror. This piece is considered the most sublime performance of Buonarotti. His two last most remarkable paintings are the conversion of St. Paul, and the martyrdom of St. Peter, both in the Pauline chapel of the Vatican. After eighty-nine years of a celibatical life, devoted to the production of the finest specimens of art, Michael Angelo breathed his last at Rome on the

17th of February, 1563. His disinterestedness prompted him never to accept of presents, and his piety made him refer to God the exercise of his talents and the glory which they obtained for him in the eyes of the world.

A few more artists of the Florentine school deserve to be honorably mentioned. Fra Bartolomeo de la Porta, more commonly called Il Frate, distinguished himself as a painter by the powerful and harmonious coloring of his figures, and by a beautiful style of drapery which he invented. He was born in 1469, in the vicinity of Florence, and died at the age of forty-eight. He studied the drawings of Da Vinci, and proceeded to Rome to contemplate the wonders which Michael Angelo and Raphael were then achieving. He painted a St. Sebastian, which, for correct drawing and brilliant coloring, was thought worthy of Francis I, to whom his brethren presented it.

Andrea del Sarto (Vanucchi) was born at Florence in 1488. At the invitation of Francis I he went to France, where he painted the beautiful picture of charity, one of the ornaments of the Louvre. His other pieces best known are, the frescoes in the convents of the Nunziata, and of San Salvi, at Florence; a sacrifice of Abraham, now at Dresden, and a Holy Family in the museum of the Louvre. This artist's compositions are characterized by a great purity of design. Besides him, we may mention, among the respectable painters of this school, George Vasari, a native of Arezzo, and a pupil of Buonarotti; Christopher Allori of Florence, surnamed Il Bronzico; Pietro Berrettini of Cortona; lastly, John Paul Pannini, of Placentia, a skilful landscape painter. It would be difficult to mention any other artist worthy of the school which so justly boasts of the names of Da Vinci and Michael Angelo. P.

THE CATHOLIC CHURCH IN OHIO, No. III.

For the U. S. C. Magazine.

OUR church was not made, any more than the bark of Peter, for merely summer weather. The *security* of her foundations and the solidity of the superstructure had to be thoroughly tested by the rain and the storm. And what has thus been verified of the church in general, is no less true of every portion thereof. Ohio presents no exception. In the beginning of the year 1829, which was rendered so memorable by the labors and success of the bishop and his clergy, a voluminous letter was written by a "missionary," apparently in the confidence of the bishop, and well informed of the condition of the diocess, and published in the "Catholic Miscellany," which was calculated, through its false statements, to check the onward progress of religion, by repelling the secular clergy, and all but one of the religious orders from the harvest field. The writer of this letter, among other things, says: "We count near eleven churches in Ohio, five of which would do honor to any country. By a late decree of the pope, regulating the diocess of Cincinnati, all these churches, with the exception of the cathedral of Cincinnati, belong to the Dominicans of this state, the bishop of which and his successors being made by the same decree, signed by the general of the Dominican order, superiors ex officio of the order in this province. The regulation was intended, and will produce its effect, to prevent any col-

lisions respecting the churches, and other property that might otherwise occur between the bishop and the religious of that order, as their spiritual and temporal concerns are hereby become completely the same. The arrangement was made by the concurrent consent and petition of the present bishop and the Dominicans of this province."

The distress of the good bishop's mind, when this extraordinary statement first attracted his attention, can be easily conceived. He knew that there was not a single word in the document drawn up at Rome to sustain these rash assertions, while there was much contained in it of a quite opposite character which was designedly suppressed, or entirely overlooked, by the correspondent of the Miscellany. He, therefore, lost no time in availing himself of the same channel by which the letter had obtained publicity, to refute its misrepresentations, and addressed the following communication to the editor of that paper:

"Gentlemen—It is with pain I have observed in your Miscellany of the 31st January, 1829, the article on the subject of the church of Ohio.

"I feel unwilling to believe it was written by a missionary of my diocess, replete as it is with gross errors and absurdities, and consequently I disapprove of it *in toto.*

"That the bishop of Cincinnati and his successors have been appointed, 'by a decree of the pope, superiors ex officio of the Dominican order in this province,' is false and absurd, as will appear evident from the words of the decree itself. 'Cum appareat in præsentibus rerum adjunctis, utile in primis esse R. D. D. Eduardum Fenwick, ex ordine prædicatorum, et Episcopum Cincinnatensem in se ipso dignitatem Episcopalem cum commissarii generalis ordinis sui munere in prædicta provincia Sancti Josephi conjunctam habere, Reverendissimus P. Velzi eidem episcopo conferet memoratum commissarii generalis munus ab eo retinendum *vita sua naturali durante.*'

"Nor are seculars to be excluded my diocess; on the contrary, I am now preparing to open, on the 1st of April next, a seminary under the direction of secular clergy, and shall be glad to receive such candidates as may come well recommended.

"The Editors of the Miscellany are politely requested to publish the above.

"† EDWARD FENWICK,
"*Bp. Cincinnati.*"

The hostility of sectarians was the next, and a more formidable obstacle, which it became necessary to overthrow. The Protestant press and pulpit affected to discover in the triumphant progress of our holy faith the most imminent danger to our free institutions. Alarmed at the effect produced by the preaching of our doctrines in the midst of a community, which had previously cherished no sympathies with believers in our creed, the ministers of the different denominations left no effort untried to render us obnoxious to the government, and odious to our fellow-citizens. They misrepresented our tenets, vilified our good name, and almost in the language of the Jews to Pilate, but certainly in its spirit, denounced as the enemy of the republic whoever hesitated to unite against us in the sentence—"guilty of death." New journals, as if the old had lacked bitterness, were established, the talent of the east and the west was put in requisition, and fervid appeals were made to the animosity of our hereditary opponents to hasten, before it was too late, to rescue the great valley of the Mississippi from the chains of popery.

Meekness and prayer were the arms employed by the bishop against this fearful combination. The rosary was, by his direction, recited aloud every Sunday and festival before the oblation of the divine sacrifice, and the congregation was exhorted to exhibit in their lives the best practical refutation of the slanders against their patriotism and the purity of their moral principles. Nor was the vindica-

tion of our doctrines discontinued in the cathedral, and the other churches of the diocess, notwithstanding the marked decrease, in the city, at least, in the attendance of sectarians. Immigrants from Catholic countries, especially from Germany and Ireland, soon filled up the places thus left empty; and the necessity of providing for their spiritual welfare, by increasing the number of missionaries, the establishment of schools, the diffusion of Catholic books and tracts, and the erection of churches, called for new exertion on the part of the head of the diocess. The same wants, the unerring signs, at once of the opposition to our church, and of its prosperity, were elsewhere also felt, and in conformity with the canons of the church and ancient usage, the first provincial, and we might add, national council of our church, in these United States, was convened by Archbishop Whitfield, in Baltimore, on the first day of October, 1829, that the bishops might consult together, and, availing themselves, at the same time, of the experience and wisdom of the second order of the clergy, legislate, with the assistance of the Holy Spirit, for the common benefit of the "whole flock over whom he had placed them to rule the church of God, which he had purchased with his own blood." Acts xx, 19. In the year 1810, Archbishop Carroll, in concert with his coadjutor, Rt. Rev. Leonard Neale, had invited the bishops of this ecclesiastical province to meet together in Baltimore in order to enact by common consent certain disciplinary regulations, and devise means for the better government of their respective diocesses, the further diffusion of divine truth, and the more faithful administration of the holy sacraments. The Rt. Rev. prelates, Michael Egan of Philadelphia, John Cheverus of Boston, and Benedict J. Flaget of Bardstown, cheerfully responded to the call of the venerated first bishop and archbishop of the American church. But this convocation was not regarded as a provincial council, nor was it conducted with the august formalities usual on such solemn assemblies of the hierarchy. The Catholic countries of Europe, owing to the jealousy of kings and the wanton restrictions imposed on the spiritual authority, had long ceased to exhibit such a cheering spectacle to the piety of the faithful. Hence we may truly say that the eyes of the Christian world were turned, with joyful anticipations of a brighter destiny, to the example thus set to the old and the new world by the bishops of the United States. The deliberations of the fathers were conducted in the spirit of the most apostolic charity, and its acts, of which it is thought unnecessary to take more particular notice here, as they are published and accessible to all, received the approbation of the sovereign pontiff, the praise of the sacred college, and the applause of the Catholic world.

After contributing with his brother prelates to render this council worthy of being a model for all that should follow it in, what we trust shall be, the long and prosperous history of our church in the United States, Bishop Fenwick visited the religious institutions of the archdiocess and his numerous friends in Maryland, edifying and instructing all who had the happiness of conversing with him, by his profound humility, the simplicity of his manners, and the interesting accounts he gave of the progress of our holy faith in his all but boundless diocess.

On his return to Ohio, the bishop administered confirmation to nine persons, in St. John's church, Zanesville, who were prepared for this holy sacrament by the zealous pastor, Rev. Richard Pius Miles, now bishop of Nashville. On the 22d of November, he confirmed fifty-five persons in Holy Trinity church, Somerset; on the 20th ordained Rev. Samuel Mazzuchelli, deacon, and on the day following confirmed twelve persons in St. Joseph's church, Perry county. One of the chief consolations which awaited him on his arrival in Cincinnati was the success which had already begun to reward the

first efforts of the Sisters of Charity. "He appeared to see in the humble and charitable daughters of St Vincent, the spirit of that distinguished patron of the poor, coming to reside in the midst of his people, and to open an asylum where the helpless orphan could find a refuge from the pitiless frowns of the world, where it could dry up its tears, and find a mother's tenderness in those whose greatest pleasure consists in serving the most forlorn." Two orphans had been admitted into the asylum, and fifty pupils attended the school.

By a reference to the pastoral letter of the fathers of the first provincial council, it will be seen that one of its most earnest recommendations to the clergy and laity was the institution and endowment of diocesan seminaries. To comply with this wise ordinance which, we have seen, he had anticipated from the commencement of the year, was the first wish of the bishop. No expense that his finances, or his hopes, could justify, was spared to provide a suitable nursery of the priesthood. But however great the sacrifices, so cheerfully made in this good cause, he found the *personnel* to be more difficult than the *materiel.* In truth, there is no situation in all the offices of our church which it is less easy to fill than that of superior, or professor, in an ecclesiastical seminary. It requires a body of men specially trained and consecrated to this peculiar service from their earliest initiation into the holy ministry, and learning, vigilance, prudence, devotedness and charity in a more eminent degree than we are apt to require in any other department of the duties of the "men of God" who are charged with the "art of arts—the government of souls." Much, therefore, as it may be regretted, it will excite no surprise, that in a diocess where every thing was to be created, the seminary languished for want of the proper officers to direct it, and the experiment, if in one or two instances successful, proved, in others, something worse than failure. Still the good bishop had the consolation of knowing that he had done all in his power to deserve success, and he therefore enjoyed, in the approval of his own conscience, a pledge of the divine approbation. Meanwhile, the seminary of Bardstown furnished a temporary resource, and occasionally a zealous priest from abroad came to the assistance of the toil-worn missionaries of Ohio and the north-west. The wants of the mission, it must be here observed, caused others, who were not of this character, to be sometimes incorporated with the diocesan clergy, without allowing sufficient time to judge of their deserts.

Soon as the spring returned, the bishop to whom the repose of home was irksome, while there were children asking in vain for the bread of life, throughout the state, was again engaged in the visitation of his scattered flock. Attended by Rev. Mr. Miles, he spent several days in Guernsey county, chiefly at our old and hospitable friend's, Mr. Ed. Gallagher, where he instructed and received several converts into the church, and confirmed twenty-five persons. The same pleasing duties were renewed at Zanesville and Mt. Vernon, St. Joseph's and Lancaster.

While the bishop was thus occupied in Ohio, his vicar general, Rev. Frederick Reze, made an extensive missionary excursion among the Indians of the north-west. This clergyman was born at Hildesheim, in Germany. Previously to his taking holy orders, he had served in the Hanoverian army, in 1813 and 1814. He joined Bishop Fenwick in Rome, in 1824, and accompanied him on his return to America. In 1829 he returned to Europe, to solicit aid for our missions, and as another missionary had been instrumental in founding the society for the propagation of the faith in Lyons, so was Mr. Reze's visit to Germany the occasion which it pleased the divine providence to make use of for the establishment of the Leopoldine association, in Vienna, with a branch at Munich in Bavaria. It was

in the beginning of July, 1830, that this missionary was sent by the bishop to visit the Indians. He commenced his useful labors among the Pottowattomies, on St. Joseph's river, Michigan. The traditions which the early Catholic missionaries had left among their fathers had never been forgotten, and the memory of the children had been refreshed on the occasion of the bishop's visit, to which we have already alluded. Soon therefore as the *blackgown* had arrived amongst them, they prepared for a regular siege, as he did, encamping around his cabin, and listening from day to day with profound attention and untiring interest, to his instructions. Great numbers expressed a desire to receive baptism without any further delay. But only those whom he had had time to instruct, and of whose sincerity, sobriety, and good moral habits, he had satisfactory evidence, were admitted to the sacred laver of regeneration. At the close of the religious rites, the principal chiefs convened in council to deliberate on the propriety of selecting an eligible site for the erection of a Catholic chapel. After some discussion, an elderly chief arose, and addressing his red brethren, observed, "Why do we lose time in needless debate? Is not the missionary station our own, and is not that the most suitable place for the blackgown to take up his residence amongst us? Why should we not give it to the minister of the Great Spirit sent to instruct ourselves and our children in the principles of religion?" All immediately concurred in the propriety of this proposal, and notice was accordingly given, but in becoming and respectful terms, to the sectarian intruders to surrender the property within a month to the missionary of their choice. At the expiration of the time specified, the American first priest had a class of seventy neophytes preparing for baptism; and a pious Catholic lady, Miss Campo, who spoke the Indian language well, acted as his interpreter, and taught the catechism to the youth. At Sault St. Marie, the missionary was wholly engaged, during the short time allowed him at that station, in giving instructions and administering the sacraments of baptism and matrimony to the whites and the Indians. And the Protestants of the place, seeing the good done by the faith among both races, requested that a priest might be sent to reside amongst them, and tendered twenty dollars towards defraying his expenses thither. The Indians of the Sault were the Chippewas.

The Catholics of the island of Mackinaw, under the pastoral care of Rev. Mr. Mazzuchelli, had erected a handsome little church, in which the missionary offered the holy sacrifice of the mass, and preached to a large congregation. Continuing his route to Green Bay, the faithful of that important post received him with the liveliest emotions of gratitude and joy. Here a number of Menonimee Indians were baptized, who had been previously instructed in the principles of the Catholic religion. Amongst the resident citizens, he found almost one hundred families, the descendants of those who had settled at the Bay during the reign of Louis XIV. They had been but rarely visited since the discontinuance of the Jesuit missions, but they forgot not the consolations of the bishop's pastoral tour, the preceding year, or the promise that they should soon hear the sound of the shepherd's voice from the altar of their fathers.

The Sauks and Fox Indians, inhabiting the country between Lake Michigan and the Mississippi, were at that time among the Pottowattomies, on their way to Canada, to receive their annual presents from the British government. As soon as they were informed of the arrival of the *blackgown*, they testified their respect by inviting him to witness the war-dance. On the following day, a deputation, consisting of eight chiefs, waited upon him in behalf of their tribes, to inquire into the nature and motives of his visit to their brethren. When informed that his object was entirely of a spiritual nature, they

cordially invited him to urge his way into the midst of their nations, and secure to them and their families the advantages of religious instruction. They informed him that their fathers spoke in the most exalted terms of the *blackgowns*, who accompanied the French army; that they were men of astonishing wisdom and goodness. The advancement of the season and his numerous appointments prevented the acceptance of these friendly overtures.

Arbre-Croche, the missionary establishment of the Otawas, was next visited. In the short space of twelve months, Rev. Mr. Dejean had received six hundred converts into the church, and one hundred and four were added on this occasion to the goodly number. The prayer book they used was compiled by their pastor and published by him, for their benefit, in their own language. Twenty comfortable log dwellings had been erected around the church, two of which were set apart for schools, one for boys, under the direction of Rev. Mr. Dejean, the other for girls, taught by a lady from Detroit, who had devoted forty years of her life to works of charity among the Indians, and spoke the various languages of the territory fluently. There were sixty-four pupils in the schools. Not a drop of ardent spirits was to be seen among those virtuous Indians, and the money which they were wont to squander on this bane of human happiness, was appropriated to the better purpose of improving their farms, which were already in a high state of cultivation, providing for themselves and their families comfortable clothing, and the general amelioration of their social condition. They refused to listen to any missionary but the *blackgown*. The reason they gave for their consistency in this regard was quite characteristic of the shrewdness of the Indian. "The ministers," they said, "have families like ourselves, the blackgowns, like the Great Spirit, are the fathers of all."

At Monroe, on the river Raisin, about forty miles from Detroit, the vicar general found that the resident pastor, Rev. Mr. Smith, had spared neither time nor pains to promote the welfare of religion. By his exertions a large and beautiful church had been erected, and the old chapel converted into an academy for young ladies, which was placed under the direction of four female teachers, not less qualified by their mental acquirements, than by their virtues, to conduct the institution. Conversions to the Catholic faith were numerous, and the brightest hopes were cherished that many other projects of the pastor, for the glory of God and the salvation of immortal souls, would soon be accomplished by his untiring industry and faithful correspondence with the divine grace.

But these were, alas! delusive hopes. The author of the "Affectionate Address" became the editor of the "Downfall of Babylon," the convert from the Quakers became an apostate from the church, and subsequently embraced, we know not what, or how many, profane novelties of opinion. We cheerfully record the good which he did whilst amongst us; we believe he was then sincere; we deplore his melancholy fall, and we beseech of all who read these lines, and whose charity extends to others, the indulgence and mercy of which human frailty is always in need, to pray for his conversion.

In June of this year, a new impulse was given to the inquiry for religious truth by a course of lectures preached in the Cincinnati cathedral by the illustrious John England, bishop of Charleston. The anxiety to hear this eloquent prelate, whose fame had every where preceded him, was intense, and Protestant vied with Catholic in acknowledging the power of his intellect, the classic flow of his language, his appropriate and commanding gestures, and the burning energy that would arouse a very stoic to enthusiasm, with which he advocated the claims of the Christian religion to the homage of the mind and the affections. They whose

tenets most widely differed from those of the learned and apostolic speaker, admitted the masterly manner in which he handled all the great subjects of controversy which he undertook to examine, while Catholics felt, what many an unbiassed Protestant mind confessed, that they were borne along by a flood of evidence, which increased, as it advanced, in resistless majesty, until it brought them in full view of the "church of the living God, the pillar and the ground of the truth." We fancy that we can discover some, at least, of the fruit of those discourses in one of the series of communications sent from Cincinnati during this year to the Miscellany, and to which we must credit nearly all of the foregoing details. "On Sunday, the 15th of August, the Right Rev. Bishop Fenwick administered confirmation in his Cathedral church, to fifty persons of both sexes—fourteen being converts, of whom seven had been baptized the day before. The solemn and impressive manner in which that sacred ordinance was administered by the bishop, and the recollection and deep devotion with which it was received, made a deep impression upon many of our dissenting brethren who were present, several of whom owned their emotion by their looks, and afterwards avowed their confidence in the regenerating and saving institutions of the Catholic church." A few months later, we find a record of nine adult converts admitted to the sacrament of confirmation in the Cathedral by the same prelate.

OUR MARTYRS, No. VI.

FRANCIS JOSEPH BRESSANI, S. J., CAPTIVE IN 1642.—THE INFANT MARTYR, 1646.

For the U. S. C. Magazine.

FATHER Bressani was a native of Rome, and was educated in his native city. He became a member of the Society of Jesus, and, longing to obtain the crown of martyrdom, solicited the general of the company to send him to America. His prayer was granted, and he was accordingly transferred to a French province. His great fortitude, and a patient endurance of labors of every kind, admirably fitted him for this toilsome mission.

All that was to happen to him in his career was predicted to him in France, but his stout heart quailed not, and he fearlessly advanced in the path he had chosen.

He arrived in Canada on the 18th of August, 1642. The affairs of Canada were in a most perilous state; the Iroquois held the whole country in awe, and for three years had cut off all communication between the settlements and the Huron country. The missionaries among the Hurons were now in the utmost want, not only of clothes to supply those which the woods and the rocks had almost torn to pieces, but even of bread and wine to celebrate the divine mysteries. The latter they for some time made themselves of the fox grape of the country.

F. Bressani had been here a year and more when, in 1643, a party of Hurons penetrated to Quebec to get supplies; to carry these back to the Huron country, a body of Indians volunteered, on condition that a priest should accompany them, for they were Christians. The father who had remained till this time at the settle-

* Authorities: Charlevoix i, p. 258, 267, 301; Creuxius, 395; Relation, 1643-4, p. 152; Ib. 1644-5, p. 141; Ib. 1645-6, p. 74; Ib. 1649-50, p. 173; O'Callaghan's new Netherland.

ments anxiously awaiting the first rays of peace, that he might be sent to an Indian mission, offered to accompany the party. Permission was given, and on the 27th of April, 1644, he left Three Rivers with six Christian Indians and a French boy in three canoes. Conscious of the dangers which encompassed their path, all prepared themselves for death before setting out.

Thus fortified, they calmly awaited the result. While sailing through St. Peter's lake the canoe, in which F. Bressani was, upset, and he nearly lost his life, but was saved by two of the Indians; this accident the latter regarded as a bad omen, portending a fatal result to their journey, but the father, not willing to give any encouragement to this superstitious observance of omens, persisted in advancing. They proceeded on their way, and when near Fort Richlieu, and about twenty miles or more from Three Rivers, their three canoes were attacked by seven of the Iroquois, manned by twenty-seven warriors. The enemy were made aware of their approach by the report of some guns fired by the Hurons at a flock of birds passing; the Iroquois immediately rowed towards them, and drew up near a point of land so as not to be seen by the advancing party, whose canoes came on one behind the other. Father Bressani was in the first, which was taken at once; some resistance was made by the others, but the bravest chief of the Hurons being slain, they surrendered. The head of the fallen was then cut off as a trophy, and the Iroquois then celebrated their victory by a feast on his body, giving thanks at the same time to the sun for delivering to them a blackgown,* whom they now stripped and commanded to sing. He did not; but they were too well contented then to punish his refusal by any thing more than a few blows; all which he bore patiently. The next day they set out in their canoes, and F. Bressani was ordered to throw his books and papers overboard. His extreme reluctance to do this astonished his captors, as he had evinced no regret at his capture or his subsequent treatment, but had continued as unmoved as his red comrades. They, however, left him his breviary and some other articles. They were eight days on Lake Ontario, and then proceeded by land.

On the 6th of May they encountered a war party, who beat the prisoners, as one of their number had been killed by the French. The prisoners suffered greatly from hunger during the march, as well as from the cold and the rocky paths over which they were led with scarcely any covering.

Contrary to usual custom, F. Bressani was treated as a slave from the moment of his capture, and compelled to act as such.

On the 15th of May they reached a river where a party of four hundred were fishing; these immediately formed themselves into two rows, and the prisoners, headed by Bressani, were compelled to run between them. The first man had a large knife, with which he cut him severely, while his whole body was one bruise from the blows of clubs and sharp sticks given to him by the rest. The cold was so intense that he lost but little blood, as it froze upon his wounds and stopped further bleeding. The captives were now compelled to dance and sing, and when Father Bressani replied that he could do neither, he was compelled by blows, which were renewed as often as he paused, till he fell senseless.

He was also burnt all over his body by them: each one heating his pipe red hot and applying it to him. In these torments the night was passed, and day broke only to see them renewed. They were stripped and turned over to the youth, who vied with one another in the ingenuity of their tortures; sharp sticks were stuck into the father and set on fire, while hot coals and stones were put upon his head, and his

* A Jesuit, as Greyrobe meant Recollect, and Whitegown a secular priest.

beard and hair and nails burnt. These lasted long after night set in, even until two o'clock in the morning.

These cruelties were continued in different places for a month. They were taken further on to the first Mohawk village; on the way he was tied at night to a tree. When he arrived he again ran the gauntlet, and would undoubtedly have perished in the hands of his tormenters, if a chief had not interfered, and saved his life for greater suffering: he was taken up senseless and placed upon a scaffold; while in this state his cruel tormenters cut off the thumb and two fingers of his left hand.

In the second village he was hanged in chains by his feet, and when released from this, chains were bound around his arms and legs and whole body so tightly, that no part of his whole frame was free from the most intense suffering; in this state they left him lying on the ground, exposed to a most dreadful storm: when the storm was over, and before they released him, a refinement of cruelty induced them to place food upon his body, and let a pack of ravenous dogs loose upon it.

Seven days passed thus; with little food, for he could with difficulty get a few grains of maize: with no care for the terrible wounds with which he was covered, he was reduced to a mere skeleton, and had become an object loathsome even to his tormenters. Having heard that he was a great captain, they told him that he was to be cooked and eaten; for this purpose his death was put off till he should improve. On the 19th of June two thousand warriors assembled from all their villages, and he supposed that they would doom him to death.

He had been given to an old woman whose grandson had been killed by the Hurons, and under her care he seemed to recover but slowly, and the chiefs determined to burn him. For a moment, as he humbly confesses, his soul shuddered at the thought of this awful death, and he asked for one less cruel, telling the sachem, to whom he addressed this request, that he feared not death, but only asked not to be burned. He had recourse, however, to prayer, and there recovered his wonted equanimity.

The old woman now finding him useless as a slave, and thinking him not worth burning, defeated the ultimate resolve of her countrymen by sending her son to Albany to sell him to the Dutch, who then possessed New York, and have rendered their name illustrious for the Christian charity they exercised towards those Catholic missionaries whose zealous efforts to convert to Jesus the proud native of the forest, the American Indian, so often brought on them death, or sufferings which surpassed death. Illustrious indeed does the Dutch government appear when compared with the English, their successors in New York, who rendered their name infamous for the worse than heathen barbarism which actuated them towards those self-denying men.

The Dutch at once ransomed F. Bressani for between two and three hundred dollars, and he left the Mohawk country on the 19th day August, but not before he had baptized a Huron doomed to death. He was received with kindness, and all the attention that his wounded state required was paid to him at Albany, which place he left, as soon as he was a little recovered, for New York. He was here entertained at the house of Dominic Megalapolensis, as F. Jogues had also been: benefits afterwards gratefully acknowledged by the able F. Simon Le Moine, S. J., when he visited New York.

F. Bressani improved so rapidly under the benevolent roofs of the people of New Amsterdam, that he was ready to embark for Europe in the latter part of September.

It would seem that he at first intended to reach home by the way of Holland, as he was furnished by the Dutch governor with the following letter:

"We, William Kieft, director general, and the council of New Netherland, to all who shall see these presents, greeting:

Francis Joseph Bressani, of the Society of Jesus, for some time a prisoner among the Iroquois savages, commonly called Maquaas, and daily persecuted by them, was, when about to be burnt, snatched out of their hands and ransomed by us for a large sum after considerable difficulty. As he now proceeds, with our permission, to Holland, thence to return to France, Christian charity requires that he be humanely treated by those into whose hands he may happen to fall. Wherefore, we request all governors, viceroys, or their lieutenants and captains, that they would afford him their favor in going and returning, promising to do the same on like occasions. Dated at Fort Amsterdam, in New Netherland, this xxth September, anno salutis, 1644, stylo novo."

Probably after receiving this the vessel in which he sailed was fitted out for France. He sailed in a vessel bound for the isle of Rhé and Rochelle, which he reached the 15th of November, after a voyage of fifty-five days, in which he experienced much stormy weather, and in which "the priest" had to put up with some pretty rough jokes of the Calvinist sailors.

He was in better health when he reached France than he had been at any time since his entrance into the society.

He did not tarry long in France, but set out again for Canada, reaching Quebec just after a treaty had been concluded with the Iroquois in 1645, and scarcely had time to rest after his voyage, when he set out, in company with Father Poncet, to reach the Huron mission. His parting words were a request to be sent to the Mohawks, if missions should be established among the Iroquois, and expressing an anxious desire to revenge himself on those who had so cruelly treated him, who had exercised their utmost ingenuity in torturing him, by converting them to the true faith.

This time he reached the mission ground in safety, in the fall of 1645. He had been expected for four years, and, says Father Raguenau, the superior, "if he had not been taken prisoner would, by this time, know the language, and be a most useful laborer in the mission; but his mutilated hands make him a better preacher than we are." "Only show us thy wounds," said the Hurons, "they speak more effectually than you will be able to do, when you become a perfect master of our language, that we must adore and serve him whom you expect one day to give you eternal life for the temporal life you have so freely exposed for Him."

Here, for nearly five years, he was engaged in the missionary toils which he himself afterwards so well described.

The peace concluded with the Iroquois was destined to prove of short continuance. The death of Father Jogues, in 1646, was the prelude of a war more bloody and destructive than any that had yet occurred. The Iroquois, by their more martial spirit and greater familiarity with fire-arms, began now the destruction of the neighboring tribes, and Huron, Eries, and Neuters, were alike to disappear before them.

THE INFANT MARTYR.

Three Rivers was attacked by a party of Mohawks, who then set out to attack a party of Algonquins engaged in hunting on both sides of the river, headed by a famous chief, Simon Pieskaret. These were killed or taken prisoners; the men were put to death in the usual way of torture; the women, though much mangled, were spared: but it is said that these savages *crucified* an infant three or four years old, already consecrated to God in the sacrament of baptism.

They stretched his little body on the rough bark of a large tree, and piercing his tender hands and feet with sharp pointed stakes, the inhuman barbarians allowed him to expire in this dreadful torture—a punishment till then unheard of among these people, and attributable only to the rage with which they were filled against the religion of a crucified God, who had been preached to them.

Though beneath the age of reason, we may enrol him among our martyrs, justified by the homage which the church renders to St. Simon, St. William, St. Richard and St. Hugh, who, like our infant martyr of the Algonquins, were put to death in hatred of Christ and of his cross.*

The war against the Hurons commenced, and, in 1648, the missionary station of St. Joseph was destroyed, while in the winter following St. Ignatius and St. Louis shared the same fate.

Father Daniel died beneath their weapons, and Fathers Brebeuf and the gentle Lallemand, youngest of the family which is so distinguished in the missionary annals of New France, died amid the tortures; and Garnier, whose name has no superior even in the proud annals of the Jesuit missions, died under the tomahawk of the fierce Ongwe Honwe,† when, with the cold dew of death on his brow, he dragged himself along the ground, wet with his own blood, to shrive a dying Huron.

"Brebeuf, Lallemand, Garnier! your names also will ever remain among us, dear and venerated, and the power of your sufferings, and of your example will ever speak eloquently to our hearts."

The particular part borne by Father Bressani in these perilous days, is not traced in the authorities cited.

In 1649–50, he spent the winter in Quebec, again setting out for the Huron country in the spring of 1650: when he had travelled about half his journey, he met a party of Hurons proceeding by the Ottawa to Quebec from St. Joseph's, having determined on this course after consulting F. Raguenau, and from them learned the disasters of his mission, of which he was till then ignorant.

He had set out from Quebec with a party of Hurons and a French escort. The latter soon left them, and stopping one night on the road, with the usual carelessness of the Indian, no provision was made against a surprise. Their negligence induced a party of ten Mohawks, who had been loitering around there for some months in order to surprise some French or Huron party, to attack them, Father Bressani rose instantly and ran from warrior to warrior, arousing them to action; in a few moments they were sufficiently awakened to repel their assailants, but not without loss. The death of their principal chief, Atirontha, and the feeling of shame at being so discomfited by a mere handful of men, sunk deep into their hearts.

The efforts of Father Bressani in rousing the sleeping braves had exposed him to danger, and he received in his body three of the arrows of the Mohawks. He was not, however, so disabled as to be unable to proceed, and the party passed the deserts where their flourishing villages stood.

When they met the party going to Montreal, and learned the total ruin of their nation, they retraced their steps to that city sunk in grief.

The destruction of the Hurons left many of the fathers unemployed; some were too old to embark on new missions and learn new tongues; others were disabled by the hands of the Indians. It was, therefore, determined to send back to Europe those who were no longer useful here. Among these was F. Bressani, who left Quebec November 2d, 1650, in company with F. Jerome Lallemand, long time superior of the Huron mission. He reached Havre de Grace on the 3d of December, and soon after repaired to Italy, his native land.

He here drew up a well written history of the missions, principally that of the

* Relation, 1647, p. 16. Creuxius, 468. Charlevoix i, p. 277. Is it not strange that the crucifix of the Catholic missionary has not suggested to his persecutors this manner of death?

† The name given to themselves by the Iroquois, meaning *real men*. Iroquois is a name given by the French, according to Charlevoix, from two sounds they used continually, Hiro and Kay—from which they termed them, in Latin, Hirokenses, and in French, Iroquois. The English merely called them The Five Nations. They applied to themselves also, as a nation, the name Hotinnonchiendi; that is, the complete lodge, or cabin.

Hurons, and dedicated it to the Cardinal Lugo, who had been a member of the Society of Jesus. It was published at Macerata in 1653, in quarto, under the following title: "Breve relatione d'alcune missioni di Padri della Compagnia de Siesu nella Nuova Francia del P. Francisco Giuseppe Bressani della medesima Compagnia." F. Charlevoix calls it a well written book, and says that F. Bressani speaks very little of himself in it.

F. Bressani preached for some years with great fruit and considerable applause in the larger cities of Italy. The great fruit of his preaching was due to his truly pathetic eloquence and singular modesty, as well as to his quality of confessor of our Lord, and the glorious marks he bore in his person of the torments which encompass the apostolate; of which one less humble might have said, with the apostle of the Gentiles, "I bear the marks of the Lord Jesus in my body." (*Gal.* vi, 17.)

MIRACULOUS FACTS VERSUS IGNORANT HYPOTHESIS.

Abrégé de la vie de Mr. Olier, foudateur de St. Sulpice, &c., avec portrait. Montréal, 1847. 24mo. pp. 114.

The Mercury and Weekly Journal of Commerce. New York: Published by David Hale and Gerard Hallock.

REJOICE to learn, from the most reliable sources, that the wonderful cure, which took place some time ago in the person of Sister Dufrèsne of the Hotel-Dieu, Montreal, may justly be considered an event of the miraculous order. The coadjutor bishop of Montreal, after a full inquiry into the case, according to the requisitions of the canon law, after an examination of witnesses, and particularly taking the testimony of physicians, concluded his investigation with the *Te Deum*, to thank God for this additional evidence of his goodness, vouchsafed to an individual member of the church, but destined to spread joy and consolation among the faithful at large. The following are the principal circumstances of the cure, as stated in the abridged life of Rev. Mr. Olier, recently published in Canada. We give them in the words of Sr. Dufresne:

"On the 9th of December, 1846, at 2 o'clock, P. M., Sister Dauversière came to the infirmary, and handed me a scapulary, made from a piece of Mr. Olier's cassock. On receiving it, I pressed it to my lips, while my thoughts reverted in general to the miracles which are related in his life as having been wrought through his intercession. At the same time I felt so confident in his power before God, that I did not hesitate to believe him capable of obtaining my restoration to health; but my only prayer was that the holy will of God should be fulfilled in me. My mind then turned upon the last day of my life. The extreme weakness to which I was reduced did not allow me to fasten the scapulary on my person; it was fixed on my breast by another, when my pains became more violent than ever, and caused me entirely to lose sight of the precious relic which I wore. That night and the day following my sufferings continued unabated, and I was so helpless from debility that it was necessary for an attendant even to hand me a drink. On the evening of the 10th, I was moved from my bed, and then replaced in it as soon as it was made; a moment after it seemed that a hand passed, with a slight pressure, from the crown of my head to the soles of my feet, and, at the same time, I felt better in every part of the body. I immediately sat up in bed, which before had been impossible, and I turned from one side to the other without any pain. Having also a great inclination to eat, one of the sisters, at my request, brought me a

biscuit and some honey, all which I ate with a relish, at 8 o'clock, P. M. The superior came to see me a half hour after, according to custom, and, finding me in a sitting posture, without any support, she inquired how I was; to which I replied: 'I am well, mother, I am cured; the scapulary of Mr. Olier has been the means of my restoration.' It was only at this moment that I was reminded of Mr. Olier, and, taking the scapulary, I kissed it, and pressed it to my heart. I then asked our mother's permission to assist at mass the following day. At half-past nine, I fell asleep, and rested perfectly well until half-past one, when the sister infirmarian brought me something to eat; after which I begged her to go to bed, assuring her that I was quite well, and had no need of her assistance; but she only left me for a moment. Finding myself alone, I arose without the slightest difficulty, and walked along the room without any support, though I was alarmed at the singular cracking of my joints. However, I pushed on to the room of Sister Dauversière, who, having set up the night before, was in a profound sleep. Embracing her, I said: 'Sister, I am cured.' 'Who is that?' she inquired; but recognizing my voice, she added; 'What! is this Sister Dufresne?' 'Yes, sister, it is I!' She immediately arose, saying: 'I will take you back to bed.' But this dear sister was in such a tremor that, instead of assisting me, I felt that she was supported by me. On going to bed again, my mind was deeply impressed with what had occurred, and I cannot express the mingled sentiments of gratitude, confidence, and surprise that crowded upon me. After sleeping from three till five o'clock, I took some nourishment, consisting of a cup of milk and a biscuit. At seven I was permitted to rise, when, dressing myself in the habit of the community, I repaired to the chapel to assist at the holy sacrifice, during the principal parts of which I knelt without any fatigue. After mass, while the sisters were chanting the office, I remained in the church preparing myself for confession, and afterwards approaching the tribunal of penance, which I did kneeling. At ten o'clock, Dr. Munro, the physician of the house, coming to the infirmary, I went to meet him, and informed him that I was well. 'Sister,' he replied, 'I should be much less astonished to hear that you were dead than to see you in your present state.' In the afternoon, I visited the novices of the community; then repaired to my cell, after which I visited the apartments of the hospital occupied by the sick. In these movements from one place to another, I was obliged to mount and descend several flights of steps, which I did without any fatigue, and during the day I lay down only for a quarter of an hour, to gratify the infirmarian. The next day I rose at five o'clock, assisted at the first mass in the church, and had the happiness of receiving the holy communion. That day, and for several days after, I was obliged to go frequently to the parlor, to see those who came to rejoice with me at my extraordinary and unexpected recovery. On the 17th of December, I was visited by more than sixty persons, among whom were the superior of St. Sulpice, and the coadjutor bishop of Montreal. I requested his permission to take the name of Sister Olier, through gratitude for the favor I had obtained, which he readily granted, informing me, at the same time, that he himself had thought of giving me that venerable name. I will here mention a remarkable circumstance that before escaped my recollection. During my sickness, I took a great deal of calomel, the effect of which was to loosen my teeth, and to leave the gums in a swollen and bleeding condition, together with the palate and tongue. Such was the state of my mouth at 5 o'clock, P. M., two hours before I was cured. About eight o'clock, I took notice that these effects of the calomel had entirely disappeared, and I could eat without the slightest pain, as already observed."

After the above-mentioned cure was effected, the same scapulary was used by Sister Janvière, of the Sisters of Providence, in Montreal. This lady, as we have learned from the same unquestionable authority, was suffering from a frightful ulcer which deprived her equally of appetite and sleep, threw her system into a state of complete disorder, and made her the victim of the most torturing pains. From this dreadful condition she was suddenly relieved, and instantaneously cured, upon the pious and reverential application of the scapulary to which we have alluded.*

Such events cannot fail to awaken among all true Catholics a most lively joy, and to render them still more grateful to the Almighty, who is pleased to exhibit in his

* The canonical investigation in relation to this latter cure has not yet been completed.

church these consoling and invincible evidences of truth. But they who are not members of the church should also be benefitted by these miraculous exhibitions. Facts of this kind, which display to us an instantaneous transition from a dying state to one of perfect health, or a sudden transmutation of cancerous flesh into sound and vigorous muscle; facts like these, when attested by witnesses whose character renders their testimony unimpeachable, cannot be denied; and, if they cannot be denied, they must also be admitted as conclusive evidences of the truly religious character of the practices by which the Catholic obtains such favors from heaven: these practices, as well as the faith which dictates them, are hereby proved to be pleasing and acceptable to God; for it is impossible to suppose that God would exert his omnipotence in a way which would tend directly to the sanction and encouragement of error or superstition. It is plain, therefore, that facts of this description, which can be considered only as the effects of a divine agency, should serve as landmarks to those who are wandering in the by-ways of error, and should lead them to the recognition of that church which is "the pillar and ground of truth." But there are men now-a-days whose pride of opinion and worldliness of spirit no miracles would ever subdue. They remind us forcibly of the incredulous and obdurate Pharisees of whom we read in the Gospel, and who did not rest until they had put our divine Saviour to death. When Christ cast out devils from the bodies of the possessed, they endeavored to persuade the people that he was the mere agent of Beelzebub, the prince of devils. When he restored sight to a man who had been born blind, they summoned him to appear before them, and exerted every artifice in order to wrest from him a testimony upon the subject that would counteract the influence of the miracle. They began by telling him: "We *know* that this man (Christ) is a sinner:" to which the individual replied: "Whether he is a sinner, I know not; but this I know, that I was blind and now I see." Upon this, the Pharisees declared, with an imprecation, that he might do as he pleased; but as for them, they were the disciples of Moses! They knew who Moses was; but they knew not whence Christ had come! "It is very strange," rejoined the man, very logically, "that you know not whence this person is, when he has opened my eyes. Has it ever been heard of, that a man could open the eyes of one who had been born blind?" This testimony did not answer the purpose of the Pharisees; it was too plain and simple; it was the language of common sense; and consequently their objects being defeated, they concluded that the man had been very insolent in making such a statement to their honors, and they exclaimed, with a mighty indignation: "What! do you, who have been all born in sin, undertake to teach *us?*" And they cast him out.*

Such precisely is the spirit of infidelity which we witness at the present day among a class of proud, self-conceited men, who do not hesitate to deny a *fact*, merely because it happens not to square with their preconceived notions of religion. Their folly is only equalled by their presumption. If they hear of a miracle, no matter how well it may be attested, they put forth an impious sneer, or gravely pronounce it the offspring of ignorance and credulity. Instead of examining the fact, when the character of the witnesses is such as to make it worthy of investigation, and then deducing from it its natural and practical consequences, these men, with equal obduracy and pride, lay it to the account of "superstition and delusion." These remarks have been suggested by a late number of the *Mercury and Weekly Journal of Commerce*, in which the editor prefaces the narrative of Sister Dufrèsne's restoration with the following introduction:

* John, ch. ix.

"*Superstition and Delusion in Lower Canada.*—The following document, which has appeared in the *Montreal Courier*, speaks volumes on the melancholy state of ignorance in Lower Canada. The *Courier* mentions a ribbon connected with the scapulary of St. Olier, which puts out fires. What a cruel thing it is to keep it locked up! We would recommend some insurance office to buy it up. It would make their fortune. Of course, they would only use it on houses insured in their own office."

Superstition and delusion? Where is the delusion? The cure which has been mentioned above is either true or not. If not true, why did not the editor of the *Mercury* state the reasons which prove it to be false? But if true, it follows that all the *delusion* and *ignorance* are on the side of Mr. David Hale. This, however, is not the worst feature of his remarks. He talks of superstition. Can he show that the cure of Sister Dufrèsne was not miraculous? He cannot. The best defence he could make would be to say that *he* has not sufficient evidence to believe it. But is the want of evidence on his part any proof that the cure was not miraculous? On the contrary, this circumstance would only prove that he is not qualified to pronounce an opinion on the subject. And, if he is not qualified to do this, how can he *innocently* declare it to be superstition! Is he not bound, both by reason and religion, to inquire into the alleged character of the fact, before he assumes the solemn responsibility of publishing to the world that it is the offspring of superstition? If, moreover, he venture upon such a publication without this previous inquiry, does he not make himself liable to the guilt and imputation of impiety, by sneering at that which may have been the effect of divine omnipotence and mercy? This was the crime of the Pharisees, who persecuted the Son of God, and then nailed him to the cross. Whether Christ wrought miracles, which they were bound to accept as an evidence of his divine mission, was a question which they did not examine. They did not wish to examine it; it was opposed to their pride, their prejudices, and their interest. Miracles or not, "we *know* that this man (Christ) is a sinner." The impious Pharisees have many faithful imitators at the present day; men who, bloated with self-conceit or blinded by prejudice, look with contempt upon the most obvious facts, if opposed to their preconceived notions of religion; or, if they do not deny the facts, they have not the courage honestly to accept the consequences. What! miracles? Talk to us of miracles in the nineteenth century? Pshaw! this will do very well for the poor, ignorant Catholics in Lower Canada, or Spain, or Mexico, but don't mention such a thing to us who are borne along by the progress of the age. *We know* that these asserted miracles are but delusion.

Thus reasons Mr. David Hale, whose character as a philosopher or a logician will never be elevated by such a mode of dealing with facts. It may pander indeed to the errors and prejudices of the ignorant, but this is a sorry kind of work for a man who pretends to be a Christian. When an individual has formed himself to believe only what he *chooses*, he is in a bad way for the regulation of his conscience, and for the arrangement of his final account. He has raised up an insuperable barrier to the entrance of truth into his mind; the clearest evidences of religion make no impression upon him, and his incredulity would not yield even at the voice of "one raised from the dead!" Such were they to whom our Saviour said: "You will die in your sins." Such were the Pharisees who crucified him on Calvary, and we hope that Mr. David Hale will avoid the fate of these men, by an honest and timely recantation of his error; for his sneering at the miraculous character of Sister Dufrèsne's restoration, will not prevent it, invested as it is with the strongest motives of credibility, from being produced against him at the bar of divine justice as a derider of God's power and mercy. Let him investigate this subject,

as he is bound to do. He has made a public declaration which must either force the inquiry upon him, or make him run the risk of being condemned for the sin of impiety and infidelity. The example of the Rev. John Thayer, a Presbyterian minister of Boston, may not be inopportunely proposed to Mr. Hale for imitation. In 1782, Mr. Thayer was travelling in Europe, and happened to be in Rome about the time that Benedict Joseph Labre, a public beggar, died there in the odor of sanctity. Such was the veneration of the people for the memory of Labre that an immense concourse of persons assembled frequently at his tomb, and several miracles were reported to have been wrought through his intercession. Mr. Thayer, having heard these circumstances related, openly ridiculed the credulity of the people, and inveighed in the most sarcastic tones against "popish superstition." But some one who was present, remarked to him, that it would be much more rational and philosophical, before condemning the supposed miracles, which were admitted by so many enlightened men, to investigate the matter with becoming gravity and attention. He demurred for some time; but at length he consented to examine the imposture, as he termed it, and he visited four persons who were said to have been miraculously cured. After the most diligent and enlightened inquiries, in order to ascertain whether the cures could not have been effected by natural means, he found it impossible to deny that miracles had taken place. His self-love was greatly pained in being compelled to retract his thoughtless assertions about *delusion* and *superstition*, before those who had heard him speak in this strain; but he had the grace and the courage to acknowledge that he himself had been under a delusion when railing against that which he did not understand, and convinced that God does not work miracles in favor of a false religion, or for the support of error, he requested further instruction in the Catholic faith, and became as warm a defender of its truth as he had before been a violent assailer of it. We would say to Mr. David Hale, and to all of the same school, "Go and do likewise!"

ELEGIAC LINES.

BY BERNARD C. REED.

For the U. S. C. Magazine.

And thou art gone,—our brightest and our best,—
Gone in the budding of thy glorious youth,
To dwell for e'er amid the happy blest,
In lands where all are virtue, peace and truth.
This world, though bright, was far too dim for thee,
Thy spirit dreamed of heaven, and thither longed to flee.

The flowers of spring thou sawest in their bloom,
And in their fading too—but scarce had they,
Nipped by death's chilling blast, sunk into the tomb,
Ere thou too plumed'st thy wings and flew away.
'Twas well with thine their glorious life was o'er—
Since thou art gone bright things should bloom no more.

I saw thy stricken mother in her grief,
Thy sisters wailing o'er thine early bier ;
I saw, but dared not offer them relief,
I felt 't were mockery to check a tear.
Their hearts were full of bitterness and wo,
And they must break or burning tears must flow.

Beneath the cypress of thy native hills
They've laid thee down, in calm, unbroken sleep,
And winds come there to sigh, and murmuring rills
Make mournful music near the spot, and weep.
Ye sighing winds, ye streams that murmuring flow,
Sigh on, mourn on—our brightest is laid low.

Whene'er a pleasant song is trilled along,
Oh thou departed, we will think of thee ;
And when bright faces meet us in the throng,
We'll think how bright thine too was wont to be.
And when we kneel before His throne in prayer,
Thou loved and lost, thy memory shall be there.

And are we not remembered too by thee,
Although a dweller in a brighter sphere,
Does not thy spirit often plead that we
May also with thee soon be dwellers there ;
That we may meet, when sorrow's reign is o'er,
Where sin can stain, and death can part no more ?

REVIVAL OF THE SOCIETY OF JESUS IN THE U. STATES.

For the U. S. C. Magazine.

THE readers of history are aware of the distinguished services which the Society of Jesus has rendered to religion and to letters since its establishment about the middle of the sixteenth century. Its members had spread themselves over every part of the world, preaching and defending Christianity, sustaining piety, converting nations to the faith, reclaiming savage tribes from ignorance and barbarism, exploring new paths in science, enriching the stores of literature, diffusing light and knowledge, "when the united entreaties of the whole house of Bourbon, coming from four potent thrones, and backed by the clamors of a dangerous and then almost universal party—the Jacobins, who had procured these entreaties by intrigue and intimidation—overwhelmed the better judgment of Clement XIV, and that pontiff, with a reluctant heart, with tears, sobs, and ejaculations, yielded at last, as a mere measure of expediency, the suppression of his throne's best prop," and, in 1773, abolished the order instituted by Ignatius of Loyola. It was a period of mourning for all good men.

"Some time after, the Rev. Francis Kareu and other secular priests, resident for many years in the vast empire of Russia, earnestly solicited permission of his holiness, Pius VII, to unite in a body, for the purpose of being able to apply themselves more easily, in conformity with their institute, to the instruction of youth in religion and good morals; and to devote themselves to preaching, to confession, and the administration of the other sacraments. This request was strongly supported and recommended by the then reigning Emperor Paul in his despatch, dated 11th August, 1800; in which, after setting forth his special regard for the above priests, he declared that it would be highly agreeable to him to see the *Company of Jesus* established in his empire under his (the pope's) authority.

"His holiness, after attentively considering the many great advantages which those vast regions would thence derive, and how useful those ecclesiastics, whose morals and doctrine had been so long tried, would be to the Catholic religion, thought proper to second the wish of that prince.

"In consequence, by a brief dated the 7th March, 1801, power was granted to F. Kareu and his colleagues residing in Russia, or who should repair thither from other countries to form themselves into a body or congregation of the *Company of Jesus:* they were at liberty to unite in one or more houses, to be pointed out by their superior, provided these houses were situated within the Russian empire. F. Kareu was named, by his holiness, general of that company, and was authorized by him to resume and follow the rule of St. Ignatius of Loyola, approved and confirmed by the constitutions of Paul III, of happy memory.

"This power, so bountifully conceded to Russia, was, at the solicitation of several ex-Jesuits, resident in this country, equally extended to the United States. Accordingly, in 1806, permission was granted to these to unite as formerly, in a body, of which Rev. F. Robert Molyneux was appointed superior—subject, however, to the general in Russia—also, to institute a novitiate agreeably to the rule of St. Ignatius, to apply to the edu-

cation of youth, to preach, to administer the sacraments, &c., with the consent and approbation of the ordinary.

"The priests then exercising the ministry in this country, who availed themselves of this permission, were the following: Rev. F. Robert Molyneux, *superior;* Rev. F. Charles Neale, Rev. F. Charles Sewall, Rev. F. Silvester Boarman; all of whom had formerly belonged to the ancient society. These were soon reinforced by fathers from White Marsh, Russia, who had already been received there into the *congregation*, conformably to the above mentioned brief of the 7th of March. The following are the fathers who were successively sent hither by the general, in the order in which they came: 1. F. F. Britt and Henry; 2. F. Malevé; 3. F. F. Epinette and Anthony Kohlmann; 4. F. F. Rantzau and Malou; 5. F. Grassi; 6. F. Vanquickenborne.

"Their arrival was hailed by every friend to religion, and especially by those of the faithful, who had witnessed the happy effects of the zeal of those who had previously labored in Pennsylvania and Maryland.*

"In 1806, a novitiate was opened at Georgetown college. At the conclusion of the first year's term, others were admitted to their probationary exercises; who, though not so far advanced in their ecclesiastical studies, afforded great hopes, by their other attainments, of extensive usefulness. So that, in a very few years after its second introduction, the society was deemed upon a solid and prosperous footing. Thus did it continue to thrive, adding yearly to its numbers, when the long wished for Bull of Pius VII, issued on the 7th of August, 1814, completely re-establishing this useful congregation, made its appearance, enlarging at once the sphere of its action and insuring its durability."*

In 1822, the society in this country consisted of twenty-six fathers, forty-one scholastics, and twenty-six lay-brothers, of whom fourteen scholastics and four lay-brothers were in the novitiate.† At that period, they served the college at Georgetown, a theological seminary at Washington, the novitiate at White Marsh, Md., and seven or eight missions in Maryland and Pennsylvania.

At the present time, the society in the United States numbers about one hundred and twenty priests, seventy scholastics, and one hundred and twenty-five lay-brothers. They have under their charge two novitiates, one in the province of Maryland, and the other in the vice province of Missouri; two diocesan seminaries, those of Cincinnati and Fordham, in N. York, and seven colleges, as follows: Georgetown, D. C.; Fordham, N. Y.; Holy Cross, Worcester, Mass.; St. Xavier's, Cincinnati; University of St. Louis, Mo.; St. Charles, Grand Coteau, La.; Springhill, Ala. In these institutions about seventy fathers are employed; the rest are engaged in different missions, chiefly in the archdiocess of Baltimore, in Missouri, and in Pennsylvania. Three fathers are charged with the mission among the Potowatomies and other tribes in the Indian Territory, and ten are laboring with great zeal and success among the natives of Oregon. In the Indian territory the Jesuits have about thirteen hundred Catholics under their care; in Oregon, they have admitted into the church upwards of five thousand Indians, and fifteen thousand are under preparation for baptism. "The harvest indeed is great, but the laborers are few: pray then the Lord of the harvest that he may send laborers into his vineyard."

* For the previous labors of the Jesuits in the U. States, see various articles in the preceding volumes of this Magazine.

* Laity's Directory, New York, 1822.

† Ibid. 1822.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Ordination.*—On the 9th of April, Mr. Francis King, a student of St. Mary's seminary, Baltimore, was ordained subdeacon by the Most Rev. Archbishop Eccleston; on the following day he received the order of deaconship, and on Sunday, the 11th, he was promoted to the priesthood.

Confirmation.—On Sunday, 18th of April, the Most Rev. Archbishop confirmed one hundred and thirty-three persons at St. Alphonsus' (German) church, Baltimore. On the same occasion there were thirty-seven first communions.

Brotherhood of St. Patrick.—We publish with pleasure the following notice:—The Brothers of the Society of St. Patrick are now prepared to receive young men who wish to devote themselves to the service of God, and the education of Catholic children.

Brotherhood of St. Patrick, Balt., May 1st, 1847.

The following particulars respecting this excellent institute, and the school under its care, we copy from a Baltimore paper:

"The opportunity was embraced, a few days since, of visiting a school lately established by the Rev. Mr. Dolan, in connection with St. Patrick's church, Fell's Point, and taught by members of a community known as the 'Brotherhood of St. Patrick,' who are bound by a religious vow to devote their lives to 'the religious and moral education of Catholic children,' and, as the prospectus of this school sets forth, 'to give the children entrusted to them a good solid education, and, at the same time, use every means in their power to bring them up in the fear and love of God, and make them worthy members of the holy Catholic church.'

"Although this school has been in operation but a very short time, it already numbers some three hundred scholars, male and female. The female school is in charge of two teachers, paid by the pastor of the church, a large proportion of whom are educated gratuitously, the object of the brotherhood being to extend the privileges of the school to all, whether they be able to compensate them for their exertions or not, and they accordingly declare 'that the poorest children are welcomed with open arms, and receive every attention.'

Through the active and strenuous exertions of the Rev. Mr. Dolan, which are still continued for the support of the school, a large and commodious building has been erected, adjoining the church, for the accommodation of the school, on either side of which wings are now being erected, to be used as dormitories for the accommodation of the Brotherhood engaged in teaching."

Young Catholic's Friend Society.—At a meeting of this society, held on the 7th of March last, the following gentlemen were elected active members: James Jones, Wm. Murray, Francis J. McCaffrey, Patrick Coonan, James A. Williams, Esq., F. B. Laurenson, and Henry Crey; and at a subsequent meeting, held on the 4th of April, the following gentlemen were also elected: Rev. Edward A. Knight, John F. Connolly, Andrew Aldridge, Jr., T. R. Jenkins, John F. McMullen, John Benzinger, Constantine Baugher, Edward Medcalf, Thos. Whelan, and Andrew Martin.

DIOCESS OF NEW ORLEANS.—*New School.*—We learn from the *Prop. Catholique*, that on the 3d of March a school for girls was opened at Baton Rouge, by the Sisters of Charity, of St. Joseph's community, Emmitsburg. This is the fourth institution which the Sisters have under their charge in this diocess. Besides the Charity hospital at New Orleans, they conduct a female asylum which contains one hundred and fifty orphans; in the vicinity of which they have a free school, in which about two hundred girls receive daily instruction. At Donaldsonville the Sisters have a novitiate for postulants in that part of the United States—connected with this is a school which imparts the blessings of a Christian education to sixty girls.

Confirmation.—On the 7th of March the Rt. Rev. Dr. Blanc confirmed eighty-two persons at St. Mary's church, New Orleans: on the 14th, ninety-six at the church of Lafayette, where the congregation are principally Germans; on the 7th of April, one hundred and ten in the parish of St. John the Baptist.—*Ib.*

Diocess of Richmond.—*Congregation of Norfolk.*—A correspondent from this place mentions the following interesting particulars: We are about establishing a branch of the Arch-Confraternity of Paris, for the conversion of sinners. The society of the Living Rosary is large for our number, and promises to be productive of much good. We have, exclusive of the *benevolent society*, whose funds are devoted to the maintenance of poor families, a society to *visit the sick—a society of young girls* to distribute clothing, &c. during the winter season—*a society of young girls* who have charge of St. Mary's chapel (completed during the past six months, in the basement of the church). This is exclusive of the Sanctuary Society, composed of ladies who have charge of the church proper. In this basement, a large room, divided from the chapel, is used for the Sunday school, which, under the teaching of zealous gentlemen and ladies of the congregation, is very flourishing.

Diocess of Philadelphia.—*Confirmation.*—The bishop of Philadelphia administered the sacrament of confirmation to one hundred and sixty persons in St. Patrick's church, Philadelphia Co., on Palm Sunday. On the 18th of April, he confirmed seventy persons at St. Mary's church.—*C. Her.*

Diocess of Pittsburg.—*Ordination.*—On Tuesday, the 18th of March, the Rev. John Martin Geyerstanger, O. S. B., was ordained priest by the bishop in the chapel of the Sisters of Mercy. He had been ordained subdeacon and deacon on the two previous days at the cathedral.—*Pittsb. Catholic.*

Profession.—On Monday, the 22d March, Sister Agnes (McCaffry) and Sister Catharine (Wynne) received the black veil, having made the vows of religion in the order of the Sisters of Mercy in the Community chapel. The bishop of Richmond performed the ceremony on this occasion. The bishop of Pittsburg and several clergymen were present.—*Ib.*

Diocess of Hartford.—*Dedication.*—The church of SS. Peter and Paul, at Providence, has been greatly enlarged, and is now one of the most spacious and commodious churches in the Union. It was dedicated on Sunday, the 11th of April, by the Rt. Rev. Bishop Tyler. After the dedication, a pontifical mass was celebrated by the Rt. Rev. Bishop Fitzpatrick. The distinguished president of the college of the Holy Cross, Rev. Dr. Ryder, preached in the morning and in the afternoon. The spacious building was crowded to excess to listen to the gifted preacher.—*B. Pilot.*

Diocess of Vincennes.—*Ordination.*—On the feast of the Annunciation of the Blessed Virgin, March 25th, the Rt. Rev. Dr. De la Hailandiere, bishop of Vincennes, conferred the sacred order of subdeaconship on Messrs. John Contin and Philip O'Connell; of deaconship, on Rev. Messrs. Wm. Doyle and Bartholomew Pears; and of priesthood, on Rev. Messrs. Patrick J. Murphy and Michael O'Flanagan, all of this diocess.—*C. Advocate.*

Diocess of Charleston.—*Ordination.*—On Friday, the 19th of March, the Rt. Rev. bishop of the diocess conferred the holy order of subdeaconship on Mr. N. A. F. Hewitt; and on the following day, Saturday, the 20th, the holy order of deaconship; on Thursday last, the feast of the Annunciation of the B. V. Mary, at the last mass at the cathedral, the bishop conferred upon him the order of priesthood.—*Cath. Miscellany.*

Vicariate of Texas.—*New Churches.*—We learn from the *Catholic Herald* that Bishop Odin laid the corner-stone of a new church at Galveston, on the 13th of March. We take the following from the *Catholic Telegraph:*

"The inauguration of the Catholic church of Castroville took place on the 5th of November last. The Rt. Rev. Bishop Odin officiated on the occasion, and the ceremonies are represented as highly imposing, and the assemblage very large."

Oregon.—The *Pittsburg Catholic*, of April 10th, says: "On last Wednesday, Rt. Rev. Dr. Blanchet, bishop of Walla-Walla, left here in company with three clergymen for his distant mission, away in Oregon. Before their departure they declared their intentions of citizenship in our court house. Bishop Blanchet celebrated the pontifical high mass on Easter Sunday in the cathedral."

Conversions.—Amongst the converts to the Catholic faith in Oregon, we see announced the names of Dr. Long and family, and also of Judge Burnet and family. These two gentlemen had emigrated from the U. States to the valley of the Columbia.—*Cath. Tel.*

Bishop England's Works.—The recent announcement by Bishop Reynolds, of his intention to publish the works of his distinguished predecessor, has been most gratifying to the Catholic community, and, we doubt not, to a large number of enlightened Protestants, whose respect for the genius and acquirements of the lamented prelate must inspire them, in common with us, with the desire of possessing, in a more permanent and accessible form, the achievements and monuments of his gifted and richly stored mind. By the Catholic reader, however, the works of Dr. England will be hailed as an invaluable accession to our literature, not only for the solid and thorough manner in which he has handled every subject, but also for the tone and spirit which he gave to his controversial discourses and writings, and which, in the discussion of religious truth, and for promoting the good of souls, is not less important than sound reasoning itself. We heartily recommend to our

readers the proposed publication, the objects and conditions of which are fully set forth in the following circular and announcement of Dr. Reynolds.

"*Rev. and Dear Sir:*—I herewith send you a prospectus of 'Dr. England's Works.' My desire of publishing them I announced to the clergy and people of the diocess of Charleston more than a year ago, and I should have made this appeal to the friends of Dr. England, and of religion, at a much earlier period, but for the difficulty and labor of the undertaking, and the almost entire failure of the *promised* aid, on which I had chiefly relied.

"I do not flatter myself, that the selection and arrangement of the matter will meet the approbation of all; nor do I presume to think, that the work might not have been better executed under the direction of one having more time and ability for the task; yet, I am conscious of having spared no exertion to collect *all* the most valuable writings of my lamented predecessor, and put them in the form and order which seemed to me best suited to convenience and usefulness.

"I have not undertaken this publication as a tribute to the memory of a great and good man, an eloquent and a learned prelate of the church—admired in life and lamented in death by all who knew him—though a sense of what is due to the memory of such a man has animated my efforts. My chief motive has been, to preserve for this and future ages the labors of a writer, well acquainted with the important subjects which he treated, and singularly gifted with the powers of close and exact logic, and with the happy talent of communicating his thoughts, in a style remarkable for perspicuity and strength—always easy and natural—often charming by its beauty, or warming by its fervor—and sometimes elevating us by its sublimity. Dr. England possessed in an eminent degree the talent of perceiving, and presenting clearly and prominently to view the principal facts, or most important points in every subject. He had, besides, the admirable tact—if so it may be called—of always marshalling his arguments to the greatest advantage, and of accommodating himself to the circumstances, and spirit of the age in which we live; thus making every thing available for the great and holy cause to which he had consecrated his life. The truths of our divine religion, and the arguments in their proof, always substantially the same, seemed to possess a new beauty and power, to be a sudden and certain intuition of the mind, the vision, as it were, of an inspired man, when announced by the eloquent lips, or laid down and explained by the ready and vigorous pen of the late bishop of Charleston. Hence, to those whose duty it is to inculcate the truths of religion, his writings may serve as an excellent model, and a motive to increased zeal and industry; while they are a rich repository of matter, generally presented in the manner most fit to produce the desired effect. They are, moreover, among the first *in time*, as in merit, of the contributions of the Catholic church in these states, to literature, science, and theology—are a proof to all of the learning and zeal of our clergy in this, as well as in every other age and country, and contain much that will aid the future historian of the American church.

"One other consideration has influenced me in preparing this edition of Dr. England's Works; it is, that they cost the author much time and labor, and that for their publication in the ephemeral journals and pamphlets of the day, he thought it right to spend a large portion of the means, which he might have used to promote the interests of religion in other ways, or to alleviate some of the inconveniences and privations to which his poverty subjected him. It seems to me that works which are so valuable, under so many points in view, and which cost the author, whose name we are proud to see on the catalogue of American bishops, so much of time and labor, and of the scanty means of poverty itself, *should be preserved;* and the omission of an *effort* at least for this end, might justly be imputed to some want of judgment, or of zeal in those who are charged with the interests of religion.

"With confidence then, Rev. and dear sir, I ask not only your individual subscription to the work, but your active zeal in inducing others to subscribe.

"It would have afforded me great pleasure to publish my venerated predecessor's writings at any risk of expense; but I am entirely unable to do so; and, notwithstanding their good will, such are the circumstances of the few Catholics of this extensive, but poor diocess, that the publication of the works of their late, ever-loved and lamented prelate, must depend principally upon their more wealthy brethren in other parts. *The success or failure of the undertaking rests with the bishops and their clergy of the United States.* Is it too much to believe that this very fact promises success?

"With sentiments of respect, &c. &c.
I remain your humble servant in Christ,
† Ignatius Aloysius Reynolds,
Bishop of Charleston.

"Please send to your *bishop*, or his *vicar general*, the amount of the subscriptions you may obtain.

"☞ N. B.—The Rt. Rev. Bishops, and their clergy, are earnestly requested to take, each, one or more copies—according to their means—and to pay the *whole subscription in advance*. This will insure the *immediate* commencement and early completion of the work."

[See Prospectus in the Advertising Sheet.]

Our Chaplains in the Army.—In a letter of Father McElroy, published in the *Catholic Telegraph*, and dated March 12th, Matamoras, we find the following alarming announcement:

"I have suffered for some time past on Father Rey's account. On the 11th January

he wrote me from Monterey, that he would leave that city on the 18th for this place; that he left on the day he intended I know from several sources, and strange to tell, we have not heard a word of him since. My fears at times are of the worst kind; again I try to hope that he may have been taken prisoner, and carried to San Luis Potosi. I fear F. Rey left without an escort, simply with a servant, both on horseback, and that he may have fallen in with robbers, or with a scouting party of the enemy. God alone knows; it is matter of great regret to me, now especially, since the late battle, where there was no priest to assist the wounded and dying.

"The number of the sick at this post is increasing by the arrival of the late levy of volunteers, passing on to Monterey. Their sick are left in our hospital—we have, thank God, still conversions among them, and no Catholic dies without the sacraments. But what a subject of grief, the present state of Mexico!! Not the least appearance here of the penitential season, or of any appropriate exercises, the people suffering for bread (of life), and no one to give it to them!"

OBITUARY.

Died, at St. Joseph's Seminary, Bardstown, on Friday evening, 12th March, after a short illness caused by malignant fever, in the 22d year of his age, Mr. James Coleman, son of John Coleman, of Floyd county, Indiana.—*Cath. Advocate.*

At the Nazareth Academy, on the 24th March, Sister Juliana (Miss Mary Ellen McAtee), of pulmonary consumption, in the 19th year of her age.—*Ibid.*

It is our painful duty to record the death of Rev. Dominic Forrestal, who departed this life on Tuesday, the 20th April, after a short but violent attack of inflammatory rheumatism. He came to this country from the diocess of Waterford, having commenced his ecclesiastical studies in the seminary of that diocess, which he pursued and completed in the seminary of this city. As a student he was distinguished for piety and judgment as well as talent. Shortly after his ordination in December, 1843, he was appointed to aid the pastoral duties of the congregation of St. Michael's, and thence transferred to St. Mary's in this city; and also placed in the editorial chair of the Catholic Herald. Our readers need not be reminded with what power and moderation he wielded his pen. His ministry was marked by talent and zeal; and in addition to his duties in the city, he undertook the erection of a church in Frankford, which he so far completed as to be able to officiate in it. For some time past he visited it monthly. It has pleased God to call him away as it were in the opening of a career, which promised eminent usefulness.—*C. Herald.*

On the 27th March, at Georgetown college, Rev. Virgil Barber, S. J., aged sixty-five years. Mr. Barber was born in New England on the 9th of May, 1782, and was educated in the principles of Congregationalism, under his father who was a minister of that denomination. Subsequently they both became members of the Protestant Episcopal church, and from this had the happiness of being led to the knowledge of the true faith. The father, after his conversion, received the minor orders, and had permission to preach, but desired no further preferment in the ecclesiastical profession, of which he deemed himself unworthy. The son wished to abandon all, and to consecrate himself entirely to the service of God; but being bound by the ties of matrimony, he left to divine Providence the disposition of circumstances which were beyond human control. The Almighty having inspired his wife with a desire similar to his own, they both resolved to devote themselves unreservedly to the pursuit of Christian perfection. She entered the convent of the Visitation at Georgetown, D. C., and was afterward sent to Kaskaskia, Ill., to establish a foundation of the same order. Mr. Barber, at the same period, 1817, entered the Society of Jesus, and went to Rome, where he prepared himself for the reception of holy orders. After his ordination, he labored as a zealous missionary, in Philadelphia, Frederick city, at Conewago, White Marsh, &c., and during the last years of his life he taught Hebrew at Georgetown college. Did our limits permit, we might furnish some interesting particulars relative to the conversion of this exemplary clergyman. His character may be summed up in the words of St. Paul: "An example of the faithful in word, in conversation, in charity, in faith, in chastity."

To Correspondents and Readers.—We thank our friends for the following articles: 1. *The Catholic Bride, or Letters to a Young Lady of rank on the occasion of her Marriage*, &c., translated from the Italian, by the Rev. Dr. Pise. Some of these letters were written by distinguished clergymen and laymen of Italy, and we have no hesitation in affirming that they will be read with the deepest interest. The excellent advice contained in them,

relative to one of the most decisive periods in human life, should obtain for them the earnest attention of young ladies, and of parents who have at heart the happiness and salvation of their children. We shall commence the publication of this interesting series in our next number.

2. *Colonial Manuscripts*, with some remarks by Carroll Brent, Esq., which will appear as soon as practicable.

3. *The Hebrew Mother and her Children*, a poem.

4. *The Wisdom of the Church*, a poem from the favorite pen of S. R. T.

5. *Moral Philosophy and Theology*, from the Italian of Manzoni, against the false charges of Sismondi.

6. *Hymn to St. John Francis Regis.*

In consequence of the unusual length of the very learned and instructive article, which commences this number of the Magazine, we are compelled to defer to our next issue, the continuation of *Treuga Dei*, *The Irish Church always Roman Catholic*, and *Potowatomi Missions.*

LITERARY NOTICES.

The Exercise of Faith Impossible except in the Catholic Church. By W. G. Penny, late student of Christ church, Oxford. Philadelphia: Henry McGrath. Baltimore: John Murphy.

Like so many works which of late have been presented to the public by the Anglican converts to our holy faith, this book comes to us full of that persuasive and conciliating language, so well calculated to win the hearts and understandings of our separated brethren. This gentle style of teaching is exactly to our taste, as we are of those that believe that a kind word turneth away wrath, disarms prejudice, and disposes the mind to a dispassionate hearing of the lessons of the truth. It is for this reason that we have been pleased with the tone, as well as the reasoning, of most of the recent converts from Anglicanism to Catholicity. Yet, though not of the rigid school, we tremble for those who, having the means of discovering the truth, yet waver between interest and duty; their accountability will be terrible in the sight of Him who knoweth the secrets of hearts. The advice which Mr. Penny gives those who would acquaint themselves with the doctrines and mode of life proposed by the Catholic church, "to go and hear Catholic sermons," strikes us as the very best, for to do so they must go "where the Catholic system can be seen in *full and living operation*," which is "far more striking than a description of it on paper."

A Protestant Converted to Catholicity by her Bible and Prayer Book. By Mrs. Fanny Maria Pittar. Philadelphia: Henry McGrath. Baltimore: John Murphy.

The earnestness and spirit with which this little book is written, is such as we might look for in a lady who, in her devout efforts to bring back to Protestantism a friend who had abandoned its errors, is herself won to the true fold of Catholicity. Having set her foot upon the right path, she scrutinizes her prayer-book, and finds it to be an enigma without a Catholic key, while her Bible points her to that very church which before she had imagined condemned it in every page. Her first distrust in the faith in which she was reared, was occasioned by a sermon delivered by the Rt. Rev. Dr. Gillis, bishop of the eastern district of Scotland. In pursuing the inquiries to which she was led by the sermon of this eminent prelate, she found herself irresistibly drawn into the pale of Catholicity. Her book, written in glowing language, is sensible and instructive, and points out all the progressive steps which led an intelligent lady from the errors in which she was reared to the path of truth.

A Lecture on the antecedent causes of the Irish Famine in 1847. By the Rt. Rev. John Hughes, D. D., bishop of New York, at the Broadway Tabernacle, March 20th, 1847. New York: E. Dunigan.

This lecture was delivered by Bishop Hughes, under the auspices of the general committee for the relief of the suffering poor in Ireland, and is one of the most interesting and instructive essays that we have ever read in reference to the greatest social phenomenon of the present day. The scope of the lecture is to show that the primary and remote causes of the appalling distress, now suffered by the Irish people, are incompleteness of conquest, bad government, and a vicious system of social economy, and it is impossible to follow its train of facts, and the reasoning based upon them, without admitting the correctness of the propositions advanced by the distinguished author. To no other causes than those he enumerates can we ascribe the paradoxical condition of Ireland, which presents the anomalous spectacle of a soil teeming with abundance, and a population starving for the want of food. Were there a general scarcity of the

necessaries of life, we would know how to account for the present misery, and would see in it nothing more than those dispensations of Divine Providence to which any country may be liable. But, where only one species of vegetable has failed, and the immediate consequence is famine, with all its concomitant horrors, we are forced to admit that there is a radical and crying evil in the political and social organization of the country, which must ever brand with disgrace the tyranny that upholds such a state of things.

Michelet's History of the Roman Republic. New York: D. Appleton & Co.

This work is certainly a curiosity in its way. It is a history of the *transcendental* order, one-fourth of which is devoted to impugning the early records and traditions of the Romans. It seems to assume that the early writers of Roman history were not ignorant of the tricks of transcendentalism. Here is a specimen: "The Greeks who first drew up Roman history from the brief indications of the ancient monuments, not finding the name of Brutus after the epoch of the tribunate, not being able to make him live so long, and not understanding that Brutus, originally a patrician, since he was consul, could become a plebeian, to found the tribunate, again *form two men from one idea*, as Romulus and Tullus, as Tarquin the Elder and Tarquin the Haughty." Till the second punic war, Michelet looks upon Roman history as mystical and fabulous. Whoever can wade through the first quarter of this book, will find himself at length upon interesting ground. But no one need expect to know the history of Rome, as our fathers taught it, from a perusal of this book, nor should any one read it till he has first made himself well acquainted with the *old fashioned* accounts of ancient Rome. There is humbug somewhere, and none but a visionary will hesitate to place it in Michelet's new book of the Roman republic.

First Book of Natural History. By A. Ackerman. New York: Cady & Burgess.

The design of the author of this work, as he states in his preface, "is to awaken a spirit of inquiry in the minds of youth, by bringing before them, in as condensed and simple a manner as possible, some of the most interesting portions of the history of the animal kingdom." The book might have been well adapted to the end it proposes. A very judicious classification of the subject is made agreeable and simple, by an easy style well suited to the youthful understanding. The minute inquiry into the organization of that portion of the animal kingdom composed of insects, is well calculated to give an analytical turn to juvenile investigations. But how the pope and Cortez should have got into this book is strange enough: there they are, "the pope praying to be delivered from the devil, the Turk and the comet," and Cortez roasting a Mexican king. Mr. Ackerman seems to have a much better idea of natural history than of the pope or Cortez; we are sorry, therefore, he did not confine himself to his text; *he calculated*, no doubt, by this little deviation, to make his book more interesting to *children*. Such blots upon an elementary book render it unworthy of patronage.

Aunt Kitty's Tales. By Maria J. McIntosh.

This book, under the garb of fiction, seeks to impress young minds with a just appreciation of the loveliness of virtue. The importance of truth, charity, justice, and the other ennobling qualities of our nature, are presented in so simple and so fascinating a manner, that children must needs love virtue for its own sake. There is a great deal to commend in these tales, which parents would find of great assistance in giving a proper direction to the principles and affections of their rising offspring.

Memoir of Major Samuel Ringgold, U. S. A. Read before the Maryland Historical Society, April 1, 1847, by James Wynne, M. D. Baltimore: Printed and published by John Murphy.

If there were no other reason for Marylanders to encourage their young and rising Historical Society, the impulse which it has given to our men of letters, to come forth and perpetuate the memories of the great, the good, and the brave, would of itself be ample inducement. The biographical sketch before us is another instance of the good effects which the public may expect from the workings of this excellent institution. Merit may approach its altar with confidence, and thus, as in the instance before us, latent talent will be elicited, while noble actions secure a perpetuation which, but for its fostering auspices, might have passed, perhaps, into unmerited oblivion. No doubt the path thus opened by Dr. Wynne will be entered by others equally gifted, and the Historical Society becoming a literary pantheon, will, in time, possess a precious record of the many worthies, literary, political and military, of our beloved state. We can cheerfully commend this memoir of Major Ringgold as an effort creditable alike to its author, and the society under whose patronage it has become public property.

The following books and pamphlets have been received; but want of space compels us to defer the notice of them until next month: Smith's first book in Geography; Smith's quarto Geography; First Lessons in English Grammar; New French Reader; Reasons for becoming a Catholic; Illustrated Memoir of Father Matthew, &c.

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